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Amidst so much confusion and sorrow it is essential to find creative understanding of ourselves, for without it no relationship is possible. Only through right thinking can there be understanding. Neither leaders nor a new set of values nor a blue print can bring about this creative understanding ; only through our own right effort can there be right understanding.

How is it possible then to find this essential understanding ? From where shall we start to discover what is real, what is true, in all this conflagration, confusion and misery ? Is it not important to find out for ourselves how to think rightly about war and peace, about economic and social conditions, about our relationship to our fellowmen ? Surely there is a difference between right thinking and right or conditioned thought. We may be able to produce in ourselves imitatively right thought, but such thought is not right thinking. Right or conditioned thought is uncreative. But when we know how to think rightly for ourselves, which is to be living, dynamic, then it is possible to bring about a new and happier culture.

I would like during these talks to develop what seems to me to be the process of right thinking so that each one of us is truly creative, and not merely enclosed in a series of ideas or prejudices. How shall we then begin to discover for ourselves what is right thinking ? Without right thinking there is no possibility of happiness. Without right thinking our actions, our behavior, our affections have no basis. Right thinking is not to be discovered through books, through attending a few talks, or by merely listening to some people's ideas of what right thinking is. Right thinking is to be discovered for ourselves through ourselves.

Right thinking comes with self-knowledge. Without self-knowledge there is no right thinking. Without knowing yourself, what you think and what you feel cannot be true. The root of all understanding lies in understanding yourself. If you can find out what are the causes of your thought-feeling, and from that discovery know how to think-feel, then there is the beginning of understanding. Without knowing yourself, the accumulation of ideas, the acceptance of beliefs and theories have no basis. Without knowing yourself you will ever be caught in uncertainty, depending on moods, on circumstances. Without knowing yourself fully you cannot think rightly. Surely this is obvious. If I do

not know what my motives, my intentions, my background, my private thoughts-feelings are how can I agree or disagree with another ? How can I estimate or establish my relationship with another ? How can I discover anything of life if I do not know myself ? And to know myself is an enormous task requiring constant observation, meditative awareness.

This is our first task even before the problem of war and peace, of economic and social conflicts, of death and immortality. These questions will arise, they are bound to arise, but in discovering ourselves, in understanding ourselves these questions will be rightly answered. So those who are really serious in these matters must begin with themselves in order to understand the world of which they are a part. Without understanding yourself you cannot understand the whole.

Self-knowledge is the beginning of wisdom. Self-knowledge is cultivated through the individual's search of himself. I am not putting the individual in opposition to the mass. They are not antithetical. You, the individual, are the mass, the result of the mass. In us, as you will discover if you go into it deeply, are both the many and the particular. It is as a stream that is constantly flowing, leaving little eddies and these eddies we call individuality but they are the result of this constant flow of water. Your thoughts-feelings, those mental-emotional activities, are they not the result of the past, of what we call the many ? Have you not similar thoughts-feelings as your neighbor ?

So when I talk of the individual I am not putting him in opposition to the mass. On the contrary, I want to remove this antagonism. This opposing antagonism between the mass and the you, the individual, creates confusion and conflict, ruthlessness and misery. But if we can understand how the individual, the you, is part of the whole, not only mystically but actually, then we shall free ourselves happily and spontaneously from the greater part of the desire to compete, to succeed, to deceive, to oppress, to be ruthless, or to become a follower or a leader. Then we will regard the problem of existence quite differently. And it is important to understand this deeply. As long as we regard ourselves as individuals, apart from the whole, competing, obstructing, opposing, sacrificing the many for the particular or the particular for the many, all those problems that arise out of this conflicting antagonism will have no happy and enduring solution ; for they are the result of wrong thinking-feeling.

Now, when I talk about the individual I am not putting him in opposition to the mass. What am I ? I am a result ; I am the

result of the past, of innumerable layers of the past, of a series of causes-effects. And how can I be opposed to the whole, the past, when I am the result of all that ? If I, who am the mass, the whole, if I do not understand myself, not only what is outside my skin, objectively, but subjectively, inside the skin, how can I understand another, the world ? To understand oneself requires kindly and tolerant detachment. If you do not understand yourself you will not understand anything else ; you may have great ideals, beliefs and formulations but they will have no reality. They will be delusions. So you must know yourself to understand the present and through the present the past. From the known present the hidden layers of the past are discovered and this discovery is liberating and creative.

To understand ourselves requires objective, kindly, dispassionate study of ourselves, ourselves being the organism as a whole : our body, our feelings, our thoughts. They are not separate, they are interrelated. It is only when we understand the organism as a whole that we can go beyond and discover still further, greater, vaster things. But without this primary understanding, without laying right foundation for right thinking, we cannot proceed to greater heights.

To bring about in each one of us the capacity to discover what is true becomes essential, for what is discovered is liberating, creative. For what is discovered is true. That is, if we merely conform to a pattern of what we ought to be or yield to a craving, it does produce certain results which are conflicting, confusing, but in the process of our study of ourselves we are on a voyage of self-discovery, which brings joy.

There is a surety in negative rather than positive thinking-feeling. We have assumed in a positive manner what we are, or we have cultivated positively our ideas on other people's or on our own formulations. And hence we depend on authority, on circumstances, hoping thereby to establish a series of positive ideas and actions. Whereas if you examine you will see there is agreement in negation ; there is surety in negative thinking which is the highest form of thinking. When once you have found true negation and agreement in negation then you can build further in positiveness.

The discovery that lies in self-knowledge is arduous, for the beginning and the end is in us. To seek happiness, love, hope, outside of us leads to illusion, to sorrow ; to find happiness, peace, joy within, requires self-knowledge. We are slaves to the immediate pressures and demands of the world and we are drawn

away by all that and dissipate our energies in all that and so we have little time to study ourselves. To be deeply cognizant of our motives, of our desires to achieve, to become, demands constant, inward awareness. Without understanding ourselves superficial devices of economic and social reform, however necessary and beneficial, will not produce unity in the world but only greater confusion and misery.

Many of us think that economic reform of one kind or another will bring peace to the world ; or social reform or one specialized religion conquering all others will bring happiness to man. I believe there are something like eight hundred or more religious sects in this country, each competing, proselytizing. Do you think competitive religion will bring peace, unity and happiness to mankind ? Do you think any specialized religion, whether it be Hinduism, Buddhism or Christianity will bring peace ? Or must we set aside all specialized religions and discover reality for ourselves ? When we see the world blasted by bombs and feel the horrors that are going on in it ; when the world is broken up by separate religions, nationalities, races, ideologies, what is the answer to all this ? We may not just go on living briefly and dying and hope some good will come out of it. We cannot leave it to others to bring happiness and peace to mankind ; for mankind is ourselves, each one of us. Where does the solution lie, except in ourselves ? To discover the real answer requires deep thought-feeling and few of us are willing to solve this misery. If each one of us considers this problem as springing from within and is not merely driven helplessly along in this appalling confusion and misery, then we shall find a simple and direct answer.

In studying and so in understanding ourselves there will come clarity and order. And there can be clarity only in self-knowledge which nurtures right thinking. Right thinking comes before right action. If we become self-aware and so cultivate self-knowledge from which springs right thinking, then we shall create a mirror in ourselves which will reflect, without distortion, all our thoughts-feelings. To be so self-aware is extremely difficult as our mind is used to wandering and being distracted. Its wanderings, its distractions are of its own interests and creations. In understanding these—not merely pushing them aside—comes self-knowledge and right thinking. It is only through inclusion and not by exclusion, not through approbation or condemnation or comparison, that understanding comes.

Questioner : What is my right in my relationship to the world ?

Krishnamurti : It is an interesting and instructive question. The questioner seems to put himself in opposition to the world and then asks himself what are his rights in relationship to it. Is he separate from the world ? Is he not part of the world ? Has he any right apart from the whole ? Will he by setting himself apart understand the world ? By giving importance to and strengthening the part will he comprehend the whole ? The part is not the whole but to understand the whole the part must not set itself in opposition to it. In understanding the part the whole is comprehended. When the individual is in opposition to the world then he claims his rights ; but why should he put himself in opposition to it ? The attitude of opposition, of the I and the not I, prevents comprehension. Is he not part of the whole ? Are not his problems the problems of the world ? Are not his conflicts, confusions and miseries those of his neighbor, near or far ? When he becomes aware of himself he will know that he is part of the whole. He is the result of the past with its fears, hopes, greeds, aspirations and so on. This result seeks a right in its relationship to the whole. Has it any right so long as it is envious, greedy, ruthless ? It is only when he does not regard himself as an individual but as a result and a part of the whole that he will know that freedom in which there is no opposition, duality. But as long as he is of the world with its ignorance, cruelty, sensuality, then he has no relationship apart from it.

We should not use the word individual at all, nor the words mine and yours because they have no meaning, fundamentally. I am the result of my father and my mother and the environmental influence of the country and society. If I put myself in opposition there is no understanding ; the combination of opposites does not produce understanding. But if I become aware and observe the ways of duality then I will begin to feel the new freedom from opposites. The world is divided into the opposites, the white and the dark, the good and the bad, mine and yours and so on. In duality there is no understanding, each antithesis contains its own opposite. Our difficulty lies in thinking of these problems anew, to think of the world and yourself from a different point of view altogether, observing silently, without identifying and comparing. The ideas which you think are the result of what others have thought in combination with the present. Real uniqueness lies in the discovery of what is true and being in that discovery. This uniqueness, joy and liberation which comes from this discovery is not to be found in the pride of possessions, of name, physical attributes and tendencies. True freedom comes through

self-knowledge which brings about right thinking ; through self-knowledge there is the discovery of the true which alone puts an end to our ignorance and sorrow.

Through self-awareness and self-knowledge peace is found and in that serenity there is immortality.

May 14, 1944

II

Last Sunday I was trying to explain what is right thinking and how to set about it. I said that unless there is self-awareness, self-knowledge of all the motives, intentions and instincts, thought-feeling has no true foundation and that without this foundation there is no right thinking. Self-knowledge is the beginning of understanding. And as we are—the world is. That is, if we are greedy, envious, competitive, our society will be competitive, envious, greedy, which brings misery and war. The State is what we are. To bring about order and peace, we must begin with ourselves and not with society, not with the State, for the world is ourselves. And it is not selfish to think that each one must first understand and change himself to help the world. You cannot help another unless you know yourself. Through self-awareness one will find that in oneself is the whole.

If we would bring about a sane and happy society we must begin with ourselves and not with another, not outside of ourselves, but with ourselves. Instead of giving importance to names, labels, terms—which bring confusion—we ought to rid the mind of these and look at ourselves dispassionately. Until we understand ourselves and go beyond ourselves, exclusiveness in every form will exist. We see about us and in ourselves exclusive desires and actions which result in narrow relationship.

Before we can understand what kind of effort to make in order to know ourselves, we must become aware of the kind of effort we are *now* making. Our effort now consists, does it not, in constant becoming, in escaping from one opposite to another ? We live in a series of conflicts of action and response, of wanting and not wanting. Our effort is spent in becoming and not

becoming. We live in a state of duality. How does this duality arise ? If we can understand this then perhaps we can transcend it and discover a different state of being. How does this painful conflict arise within us between good and bad, hope and fear, love and hate, the I and the not I ? Are they not created by our craving to become ? This craving expresses itself in sensuality, in worldliness or in seeking personal fame or immortality. In trying to become do we not create the opposite ? Unless we understand this conflict of the opposites, all effort will bring about only different and changing sorrowful conditions. So we must use right means to transcend this conflict. Wrong means will produce wrong ends ; only right means will produce right ends. If we want peace in the world we must use peaceful methods and yet we seem invariably to use wrong methods hoping to produce right ends.

Unless we understand this problem of opposites with its conflicts and miseries, our efforts will be in vain. Through self-awareness, craving to become, the cause of conflict, must be observed and understood ; but understanding ceases if there is identification, if there is acceptance or denial or comparison. With kindly dispassion craving must be deeply understood and so transcended. For a mind that is caught in craving, in duality, cannot comprehend reality. Mind must be extremely still and this stillness cannot be induced, disciplined, compelled through any technique. This stillness comes about only through the understanding of conflict. And you cannot compel conflict to cease. You cannot by will bring it to an end. You may cover it up, hide it away, but it will come up again and again. A disease must be cured but to treat merely the symptom is of little use. Only when we become aware of the cause of conflict, understand and transcend it, can we experience that which is. To become aware is to think out, feel out the opposites as much as you can, as widely and deeply as possible, without acceptance or denial, with choiceless awareness. In this extensional awareness you will find there comes a new kind of will or a new feeling, a new understanding which is not begotten out of the opposites.

Right thinking ceases when thought-feeling is bound, held in the opposites. If you become aware of your thoughts and feelings, your actions and responses, you will find that they are caught in the conflict of opposites. As each thought-feeling arises think it out, feel it out, fully, without identification. This extensional awareness can take place only when you are not denying, when you are not rejecting nor accepting nor comparing. Through this

extensional awareness there will be discovered a state of being which is free from the conflict of all opposites.

This creative understanding is to be discovered and it is this understanding which frees the mind from craving. And it is this extensional awareness in which there is no becoming, with its hope and fear, achievement and failure, with its self-enclosing pain and pleasure, that will free thought-feeling from ignorance and sorrow.

Questioner : How is it possible to learn real concentration ?

Krishnamurti : In this question many things are involved so one must be patient and listen to the whole of it. What is real meditation ? Is it not the beginning of self-knowledge ? Without self-knowledge can there be true concentration, right meditation ? Meditation is not possible unless you begin to know yourself. To know yourself you must become meditatively aware which requires a peculiar kind of concentration ; not the concentration of exclusiveness which most of us indulge in when we think we are meditating. Right meditation is the understanding of oneself, with all one's problems of uncertainty and conflict, misery and affection.

I suppose some of us have meditated or have tried to concentrate. What happens when we are trying to concentrate ? Many thoughts come, one after the other, crowding, uninvited. We try to fix our thought upon one object or idea or feeling and try to exclude all other thoughts and feelings. This process of concentration or one-pointedness is generally considered necessary for meditation. This exclusive method will inevitably fail for it maintains the conflict of the opposites ; it may momentarily succeed but as long as duality exists in thought-feeling, concentration must lead to narrowness, obstinacy and illusion.

Control of thought does not bring about right thinking ; mere control of thought is not right meditation. Surely we must first find out why the mind wanders at all. It wanders or is repetitive either because of interest or of habit or of laziness or because thought-feeling has not completed itself. If it is of interest then you will not be able to subdue it ; though you may succeed momentarily, thought will return to its interests and hence its wanderings. So you must pursue that interest, thinking it out, feeling it out, fully, and thus understand the whole content of that interest however trivial and stupid. If this wandering is the result of habit then it is very indicative ; it indicates, does it not, that your mind is caught up in mere habit, in mere patterns of thought and so is not thinking at all ? A mind that is caught up

in habit or in laziness indicates that it is functioning mechanically, thoughtlessly, and of what value is thoughtlessness, though well under control ? When thought is repetitive then it indicates that thought-feeling has not fulfilled itself and till it has it will go on recurring. Through becoming aware of your thoughts-feelings you will find there is a general disturbance, a stirring up ; from the awareness of the causes of disturbance there comes a self-knowledge and right thinking which are the basis for true meditation. Without self-knowledge, self-awareness, there is no meditation, and without meditation there is no self-knowledge.

True concentration comes with self-knowledge. You can create noble fixations and wholly be absorbed in them but this does not bring about understanding. This does not lead to the discovery of the real. It may produce kindliness or certain desirable qualities but noble fixations only further strengthen illusion, and a mind that is caught in the opposites cannot understand the whole. Instead of developing the exclusive, contracting process let your thought-feeling flow, understand every flutter, every movement of it. Think it out, feel it out as widely and deeply as possible. Then you will discover that out of this awareness there comes extensional concentration, a meditation which is no longer a becoming but a being. But this extensional awareness is strenuous, to be carried on throughout the day and not only during a set period. You must become strenuous and experiment for it is not to be picked out of books or through attending meetings or following a technique. It comes through self-awareness, through self-knowledge. The real significance of what meditation is becomes of enormous importance. This process of self-awareness is not to be limited to certain periods of the day but to be continuous. Out of this meditative awareness comes deep stillness in which alone there is the real. This stillness of the mind is not the result of exclusiveness, of contraction, of setting aside every thought and feeling and concentrating on making the mind still. You can enforce stillness on the mind but it is the stillness of death, uncreative, stagnant and in that state it is not possible to discover that which is.

Questioner : How is one to be free from any problem which is disturbing ?

Krishnamurti : To understand any problem we must give our undivided attention to it. Both the conscious and the unconscious or the inner mind must take part in solving it, but most of us unfortunately try to dissolve it superficially, that is, with that little

part of the mind which we call the conscious mind, with the intellect only. Now our consciousness or our mind-feeling is like an iceberg, the greater part of it hidden deep down, only a fraction of it showing outside. We are acquainted with that superficial layer but it is a confused acquaintance ; of the greater, the deep unconscious, the inner part, we are hardly aware. Or, if we are, it becomes conscious through dreams, through occasional intimations but those dreams and hints we translate, interpreting according to our prejudices and to our ever limited intellectual capacities. And so those intimations lose their deep, pure significance.

If we wish to really understand our problem then we must first clear up the confusion in the conscious, in the superficial mind, by thinking and feeling it out as widely and intelligently as possible, comprehensively and dispassionately. Then into this conscious clearing, open and alert, the inner mind can project itself. When the contents of the many layers of consciousness have been thus gathered and assimilated, only then does the problem cease to be.

Let us take an example. Most of us are educated in nationalistic spirit. We are brought up to love our country in opposition to another ; to regard our people as superior to another and so on. This superiority or pride is implanted in the mind from childhood and we accept it, live with it and condone it. With that thin layer which we call the conscious mind let us understand this problem and its deeper significance. We accept it first of all through environmental influences and are conditioned by it. Also this nationalistic spirit feeds our vanity. The assertion that we are of this or that race or country feeds our petty, small, poor egos, puffs them out like sails and we are ready to defend, to kill or be maimed for our country, race and ideology. In identifying ourselves with what we consider to be the greater *we* hope to become greater. But we still remain poor, it is only the label that looms large and powerful. This nationalistic spirit is used for economic purposes and is used, also, through hatred and fear, to unite one people against another. Thus when we become aware of this problem and its implications we perceive its effects : war, misery, starvation, confusion. In worshipping the part, which is idolatrous, we deny the whole. This denial of human unity breeds endless wars and brutalities, economic and social division and tyranny.

We understand all this intellectually, with that thin layer which we call the conscious mind, but we are still caught up in tradition, opinion, convenience, fear and so on. Until the deep

layers are exposed and understood we are not free from the disease of nationalism, patriotism.

Thus in examining this problem we have cleared the superficial layer of the conscious into which the deeper layers can flow. This flow is made stronger through constant awareness : by watching every response, every stimulation of nationalism or of any other hindrance. Each response however small must be thought out, felt out, widely and deeply. Thus you will soon perceive that the problem is dissolved and the nationalistic spirit has withered away. All conflicts and miseries can be understood and dissolved in this manner : to clear the thin layer of the conscious by thinking out and feeling out the problem as comprehensively as possible ; into this clarity, into this comparative quietness, the deeper motives, intentions, fears and so on can project themselves ; as they appear examine them, study them and so understand them. Thus the hindrance, the conflict, the sorrow is deeply and wholly understood and dissolved.

Questioner : Please elucidate the " surety in negation " idea. You spoke of negative and positive thought. Do you mean when we are positive we make statements that are valueless, because they are tightbound and smug ; while when we are negative we are open to thought because we are bankrupt of traditions and able to inquire into the new ? Or do you mean we must be positive in that there is no choice between the true and the false and that negation means becoming part of compromise ?

Krishnamurti : I said that in negation there is surety. Let us expand this idea. When we become aware of ourselves we find that we are in a state of self-contradiction, of wanting and not wanting, of loving and hating and so on. Thoughts and actions born of this self-contradiction are considered to be positive, but is it positive when thought contradicts itself ? Because of our religious training we are certain that we must not kill but we find ourselves supporting or finding reasons for killing when the State demands ; one thought denies the other and so there is no thinking at all. In a state of self-contradiction thought ceases and there is only ignorance. So let us discover if we *think* at all or exist in a state of self-contradiction in which thinking ceases to be.

If we look into ourselves we realize that we live in a state of contradiction and how can such a state be positive ? For that which contradicts itself ceases to be. Not knowing ourselves profoundly how can there be agreement or disagreement, assertion or denial ? In this self-contradictory state how can there be surety ? How can we in this state assume that we are right or wrong ? We cannot assume anything, can we ?

But our morality, our positive action is based on this self-contradiction and so we are incessantly active, craving for peace and yet creating war, longing for happiness and yet causing sorrow, loving and yet hating. If our thinking is self-contradictory and therefore non-existent there is only one possible approach for understanding, which is the state of non-becoming, a state which may seem to be negation but in which there is the highest possibility.

Humility is born of negation and without humility there is no understanding. In negative comprehension we begin to perceive the possibility of surety of agreement and so of greater relationship and of highest thinking. When the mind is creatively empty—not when it is positively directing—there is reality. All great discoveries are born in this creative emptiness and there can only be creative emptiness when self-contradiction ceases. As long as craving exists there will be self-contradiction. Therefore instead of approaching life positively, as most of us do, giving rise to the many miseries, brutalities, conflicts of which we know so well, why not approach it negatively which is not really negation ?

When I use the terms positive and negative I am not using them in opposition to each other. When we begin to understand what we call the positive, which is the outcome of ignorance, then we shall find that from this there comes a surety in negation. In trying to understand the ever contradictory nature of the self, of the me and the mine, with its positive craving and denial, pursuit and death, there comes into being the still, creative emptiness. It is not the result of positive or negative action but a state of non-duality. When the mind-heart is still, creatively empty, then only is there reality.

Questioner : You said a man who meets anger with anger becomes anger. Do you mean that when we fight cruelty with the weapons of cruelty we too become the enemy ; yet if we do not protect ourselves the bandit feels us.

Krishnamurti : Surely that thing which you fight you become. (Must we explain this too ? All right.) If I am angry and you meet me with anger what is the result—more anger. You have become that which I am. If I am evil and you fight me with evil means then you also become evil, however righteous you may feel. If I am brutal and you use brutal methods to overcome me, then you become brutal like me. And this we have done thousands of years. Surely there is a different approach than to meet hate by hate ? If I use violent methods to quell

anger in myself then I am using wrong means for a right end and thereby the right end ceases to be. In this there is no understanding ; there is no transcending anger. Anger is to be studied tolerantly and understood ; it is not to be overcome through violent means. Anger may be the result of many causes and without comprehending them there is no escape from anger.

We have created the enemy, the bandit, and through becoming ourselves the enemy in no way brings about an end to enmity. We have to understand the cause of enmity and cease to feed it by our thought, feeling and action. This is an arduous task demanding constant self-awareness and intelligent pliability, for what we are the society, the State is. The enemy and the friend are the outcome of our thought and action. We are responsible for creating enmity and so it is more important to be aware of our own thought and action than to be concerned with the foe and the friend, for right thinking puts an end to division. Love transcends the friend and the enemy.

May 21, 1944

III

In my first talk I tried to explain that right thinking can come only with self-knowledge. Without right thinking you cannot know what is true. Without knowing yourself, your relationship, your action, your every day existence has no true basis. Our existence is a state of opposition and contradiction, and any thought and action that spring from them can never be true. And before we can understand the world, our conduct and relationship with another, we must know ourselves. When the individual puts himself in opposition to the mass he is acting in ignorance, in fear, for he is the result of the mass, he is the result of the past. We cannot separate ourselves or put ourselves in opposition to anything if we wish to understand it.

In the second talk we somewhat touched upon thought putting itself in opposition, thereby creating duality. We should understand this before we begin to be concerned with our every day thought and activity. If we do not understand what it is

that brings about this dualism, this instinctive opposition as yours and mine, we shall not understand the meaning of our conflict. We are aware, in our life, of dualism and its constant conflict ; wanting and not wanting, heaven and hell, the State and the citizen, light and darkness. Does not dualism arise from craving ? In the will to become, to be, is there not also the will of not-becoming ? In positive craving there is also negation and so thought-feeling is caught up in the conflict of opposites. Through the opposites there is no escape from conflict, from sorrow.

The desire to become, without understanding duality, is a vain struggle ; the conflict of the opposites ceases if we can grapple with the problem of craving. Craving is the root of all ignorance and sorrow and there is no freedom from ignorance and sorrow save in the abandonment of craving. It is not to be set aside through mere will for will is part of craving ; it is not to be set aside through denial for such denial is the outcome of opposites. Craving can be dissolved only through becoming aware of its many ways and expressions ; through tolerant observation and understanding it is transcended. In the flame of understanding craving is consumed.

Let us examine the desire to become virtuous. Is there virtue when there is consciousness of vice ? Do you become virtuous by putting yourself in opposition to vice or is virtue a state which is not anchored in the opposites ? Virtue comes into being when there is freedom from opposites. Is generosity, kindliness, love, opposite to greed, envy, hate or is love something that is beyond and above all contradictions ? By putting ourselves in opposition to violence, will there be peace ? Or is peace something that is beyond, transcending both the opposites ? Is not true virtue a negation of becoming ? Virtue is the freedom from craving.

We must become aware of this complex problem of duality through constant watchfulness, not to correct but to understand ; for if we do not understand how to cultivate right thinking, from which comes right endeavor, then we shall be continually developing opposites with their endless conflicts.

Does right thinking come through the conflict of opposites or does it come into being when the cause of opposites, craving, is thought out, felt out and so understood ? Freedom from the opposites is only possible when thought-feeling is able to observe without acceptance, denial or comparison its actions and responses ; out of this awareness comes a new feeling, a new understanding which is not anchored in the opposites. Thought-feeling that is caught in duality is not capable of understanding

the timeless. So, from the very beginning of our thinking we must lay the right foundation for true endeavor, for right means lead to right ends and wrong means will produce wrong ends. Wrong means will not at any time take us to right ends, only in right means lie right ends.

Questioner : I find it extremely difficult to understand myself. How am I to begin ?

Krishnamurti : Is it not very important that one must understand oneself above everything else ? For if we do not understand ourselves we shall not understand anything else for the root of understanding lies in ourselves. In understanding myself, I shall understand my relationship with another, with the world ; for in me, as in each one, is the whole ; I am the result of the whole, of the past. This concern to understand oneself may appear superficially to be egocentric, selfish, but if you consider it you will see that what each one of us is, the world, the State, society is ; and to bring a vital change in the environment, which is essential, each one must begin with himself. In understanding himself and so transforming himself, he will inevitably bring about the necessary and vital change in the State, in the environment. The recognition and understanding of this fact will bring a revolution in our thinking-feeling. The world is a projection of yourself, your problem is the world's problem. Without you, the world is not. What you are the world is ; if you are envious, greedy, inimical, competitive, brutal, exclusive, so is society, so is the State.

The study of yourself is extremely difficult for you are very complex. You must have immense patience, not lethargic acceptance, but alert, passive capacity for observation and study. To objectify and study that which you are subjectively, inwardly, is very difficult. Most of us are in a whirl of activity, inwardly confused and wandering, torn by many conflicting desires, denying and asserting. How can this enormously complex machine be studied and understood ? A machine which is moving very rapidly, revolving at a tremendous speed cannot be studied in detail. It is only when it can be slowed down that you can begin to study it. If you can slow down your thinking-feeling, then you can observe it, just as in a slow motion picture you can study the movement of a horse as it runs or jumps a hurdle. If you stop the machine you cannot understand it, then it becomes merely a dead matter, if it goes too fast you cannot follow it ; but to examine it in detail, to understand it thoroughly, it must go slowly, revolve gently. Just so must the mind work to follow

each movement of thought-feeling. To observe itself without friction it must slow down. To merely control thought-feeling, to apply a brake to it, is to waste the necessary energy required to understand it ; then thought-feeling is more concerned in controlling, dominating, than in thinking out, feeling out, understanding each thought-feeling.

Have you ever tried to think out, feel out each thought-feeling ? How extremely difficult it is ! For the mind wanders all over the place, one thought is never finished, one feeling never concluded. It flutters from one subject to another, a slave driven hither and thither. If the mind cannot slow itself down the implication, the inward significance of its thoughts-feelings cannot be discovered. To control its wanderings is to make it narrow and petty and then thought-feeling is expended in checking, restraining, rather than in studying, examining and understanding. The mind has to slow itself down and how is this to be done ? If it forces itself to be slow then opposition is brought into being which creates further conflict, further complication. Compulsion of any kind will nullify its effort. To be aware of each thought-feeling is extremely arduous and difficult ; to recognize that which is trivial and to let go, to be aware of that which is significant and to follow it, penetratingly and deeply, is strenuous, requiring extensional concentration.

I would like to suggest a way but don't make of it into a hard and fast system, a tyrannical technique or the only way, a boring routine or duty. We know how to keep a diary, writing down all the events of the day in the evening. I do not suggest that we should keep a retrospective diary but try to write down *every* thought-feeling, whenever you have a little time. If you try it, you will see how extremely difficult even this is. When you do write you can only put down one or two thoughts because your thinking is too rapid, disconnected and wandering. And as you cannot write down everything, because you have other things to do, you will find after a while that another layer of your consciousness is taking note. When again you have leisure to write, all those thoughts-feelings to which you have not given conscious attention will be "remembered." So at the end of the day you will have written down as much of your thoughts and feelings as possible. Of course only those who are earnest will do this. At the end of the day look at what you have written down during the day. This study is an art, for out of it comes understanding. What is important is how you study what you have written, rather than the mere writing down.

If you put yourself in opposition to what you have written you will not understand it. That is, if you accept or deny, judge or compare, you will not grasp the significance of all that is written, for identification prevents the flowering of thought-feeling. But if you examine it, suspending judgment, it will reveal its inward contents. To examine with choiceless awareness, without fear or favor, is extremely difficult. Thus you learn to slow down your thoughts and feelings but also, which is enormously important, to observe with tolerant dispassion every thought-feeling, free from judgment and perverted criticism. Out of this comes deep understanding which is cultivated not only during the waking hours but during sleep. From this you will find there comes candor, honesty.

But then you will be able to follow each movement of thought-feeling. For in this is involved not only the comprehension of the superficial layer but also of the many hidden layers of consciousness. Thus through constant self-awareness there is deeper and wider self-knowledge. It is a book of many volumes ; in its beginning is its ending. You cannot skip a paragraph, a page, in order to reach the end quickly and greedily. For wisdom is not bought by the coin of greed or impatience. It comes as the volume of self-knowledge is read diligently, that which you are from moment to moment, not at a particular, given moment. Surely this means incessant work, an alertness which is not only passive but of constant inquiry, without the greed for an end. This passivity is in itself active. With stillness comes highest wisdom and bliss.

Questioner : I am very depressed and how am I to get over it ?

Krishnamurti : It is natural, is it not, to be depressed at this present time when there is so much killing, confusion and sorrow ? Now, do we learn when we are up or down, at the heights or in the shadows, in the valleys ? Our lives are lived in undulation, up and down, in great heights and in great depths. When we are at the heights we are so exhilarated, so consumed with happiness or joy, with that sense of completeness, that the depths, the shadows are forgotten. Joy is not a problem, happiness does not seek a solution, in that state of completeness there is no striving after understanding. It is. But it does not last and we grope after it, remembering, grasping, comparing. Only when we are in the depths, in the valley, conflict, confusion, sorrow arise. From this we want to run away, craving to reach the heights once again. But we will not attain through want, for joy comes uninvited. Happiness is not an end in itself ; it is an incident in wider and deeper understanding.

But if we try to comprehend conflict and sorrow we shall begin to understand ourselves in relation to that conflict and sorrow : how we meet it or evade it, how we condemn it or justify it, how we rationalize it or compare it. In this process we get to know ourselves, our deceptions, escapes, excuses ; you may escape from depression but it will catch you up again and again. But if we try to understand it, and to understand we must observe all the reactions in relation to it, how we try to escape from it, to find substitutions for it, we will find that the very desire to get over it indicates the lack of its comprehension. Through becoming aware of the causes and significance of depression wider and deeper understanding comes into being, in which there is no place for depression, for self-pity, for fear.

Questioner : You talked about the State. Will you please explain more about it.

Krishnamurti : What you are, that your State will be. If you are envious and passionate, seeking power and wealth, then you will create the State, the government that will represent you. If you are seeking power and dominance as most are, in the family, in the town or in the group, you will create a government of oppression and ruthlessness. If you are competitive, worldly, you bring about a society that is organized for violence, whose values are sensate, which will give rise ultimately to wars, to disasters, to tyrannies. Having helped to create a society, a State, according to your cravings, it runs away with you ; it becomes an independent entity, dominating, commanding. But it is we, you and I, who have produced it through our ill will, greed and worldliness. What you are the State is.

Organized religion, to exist at all, must and does become a partner of the State and thereby loses its true function : to guide, to teach, to uphold at all times what is true. In this partnership religion becomes another means of oppression and division. If you who are responsible for the creation of the State do not understand yourself, how can you bring about the necessary change in the machinery of the State ? You can not affect a deep radical change in the State unless you understand yourself, and thereby free yourself from sensuality, from worldliness and the craving for fame. Unless you become religious in the fundamental sense of the word, not of any particular organized religion, your State will be irreligious and therefore responsible for war and economic disaster, for starvation and oppression. If you are nationalistic, separatist, racially prejudiced, then you will produce a State that will be the cause of antagonism, oppression and

misery. Such a State can never be religious ; it becomes evil the larger and more powerful it becomes. I am using the word religious not in any specialized sense, not according to any doctrine, creed or belief but living the life of non-sensuality, non-worldliness, not seeking personal fame or immortality.

Do not let us be clouded by words, names or labels which only bring confusion as Hindus, Buddhists, Christians and Mohammedans, or as Americans, Germans, English, Chinese. Religion is above all names, creeds, doctrines. It is the way of the realization of the supreme, and virtue is not of any country, race or of any specialized religion. We must free ourselves from names and labels, from their confusion and antagonism, and try to seek through highest morality that which is. Thus you will become truly religious and so will your State. Then only will there be peace and light in the world. If each one of us can understand that there can be unity only in right thinking, not in mere superficial, economic devices, when we become religious, transcending craving for personal immortality and power, for worldliness and sensuality, only then shall we realize the deep inward wisdom of peace and love.

Questioner : Are you merely teaching a more subtle form of psychology ?

Krishnamurti : What do we mean by psychology ? Do we not mean the study of the human mind, of oneself ? If we do not understand our own make up, our own psyche, our own thought-feeling, then how can we understand anything else ? How can you know what you think is true if you have no knowledge of yourself ? If you do not know yourself, you will not know reality. Psychology is not an end in itself. It is but a beginning. In the study of oneself, right foundation is laid for the structure of reality. You must have the foundation but it is not an end in itself, it is not the structure. If you have not laid the right foundation, ignorance, illusion, superstition will come into being, as they exist in the world today. You must lay the right foundation with right means. You cannot have the right with wrong means. The study of oneself is an extremely difficult task and without self-knowledge and right thinking, ultimate reality is not comprehensible. If you are not aware of and so do not understand the self-contradiction, the confusion and the different layers of consciousness, then on what are you to build ? Without self-knowledge that which you build, your formulations, beliefs, hopes will have little significance.

To understand oneself requires a great deal of detachment and subtlety, perseverance and penetration ; not dogmatism, not

assertion, not denial, not comparison which lead to dualism and confusion. You must be your own psychologist, you must be aware of yourself, for out of yourself is all knowledge and wisdom. Nobody can be an expert about you. You have to discover for yourself and so liberate yourself ; not another can help you in freeing yourself from ignorance and sorrow. You create your own sorrow and there is no savior but yourself.

Questioner : Do I understand you to say that through the constant practice of instantaneously discerning the cause of every thought that enters the mind, the true self will begin to be revealed ?

Krishnamurti : If we assume that there is a true and a false self then we shall not understand what is true. Don't you see it is like this : we are out on a voyage of discovery. To discover, thought-feeling must not be clogged by any hypothesis or belief ; they hinder. To discover there must be freedom, there must be alert passivity. The knowledge of others is of little value in the discovery of truth. It must be found by yourself, not another can give it to you, not another can bring you wisdom. Truth is not a reward, it is not the result of a practice, nor is it to be assumed nor formulated. If you formulate it you will miss it, your hypothesis will only cloud it. Through constant awareness you will discover what is true of the self. It is this discovery that matters for it will liberate thought from ignorance and sorrow ; what you discover on this journey, that will liberate, not your assertions and denials of the true and the false. To discover how one's thought-feeling is entrenched in creed, in belief, to discover the significance of the conflict of the opposites, to become aware of lust, of worldliness, of craving for self-continuity, is to be liberated from ignorance and sorrow. Through self-awareness comes self-knowledge and right thinking. There is no right thinking without self-knowledge.

Questioner : Do you mean that right thinking is a continual process of awareness while right thought is merely static ? Why is right thought not right thinking ?

Krishnamurti : Right thinking is a continual process born of self-discovery, of self-awareness. There is no beginning and no end to this process so right thinking is eternal. Right thinking is timeless ; it is not bound by the past, by memory, not limited by formulation. It is born of freedom from fear and hope. Without the living quality of self-knowledge, right thinking is not possible. Right thinking is creative for it is a constant process of self-discovery. Right thought is thought conditioned ; it is a result, is made up, is put together ; it is the outcome of a pattern, of

memory, of habit, of practice. It is imitative, accumulative, traditional. It shapes itself through fear and hope, through greed and becoming, through authority and copy. Right thinking-feeling goes above and beyond the opposites, whereas right or conditioned thought is oppressed by the opposites. The conflict of the opposites is static.

Right thinking is the outcome of how to think, not what to think. But most of us have been trained or are training ourselves what to think, which is to think in terms of conditioning. Our civilization is based on what to think which is given to us through organized religions, through political parties and their ideologies and so on. Propaganda is not conducive to right thinking ; it tells you what to think.

Through self-awareness the pattern, the copy, the habit, the conditioned thought is discovered ; this perception begins to free thought-feeling from bondage, from ignorance ; through constant awareness and self-knowledge, which bring about right thinking, there is that creative stillness of reality. The craving for security brings about conditioned thought ; to seek certainty is to find it but it is not the real. Highest wisdom comes with that creative stillness of the mind-heart.

May 28, 1944

IV

In the last three talks I have been trying to explain that right thinking, which comes from self-knowledge, is not to be acquired through another, however great, nor through any book ; but rather through the experience of self-discovery through that discovery which is creative and liberating. I tried to explain that as our life is a series of struggles and conflicts, unless we understand right endeavor we will be creating not clarity and peace but more conflict and more pain ; that without self-knowledge, to make a choice between the opposites must inevitably lead to further ignorance and sorrow.

I do not know how clearly I explained this problem of conflict between the opposites ; for till we deeply understand its cause and effect our endeavor, however earnest and strenuous,

will not liberate us from our confusion and misery. However much we may formulate or try to understand that which we call God or Truth, we cannot comprehend the unknown until the mind itself becomes as vast, as immeasurable as the thing it is trying to feel, to experience. To experience the immeasurable, the unknowable, mind must go beyond and above itself.

Thought-feeling is limited through its own cause, the craving to become, which is time binding. Craving, through identifying memory, creates the self, the me and the mine. It is the actor taking different rôles to suit different occasions but inwardly ever the same. Till this craving, the cause of our ignorance and sorrow, is understood and dissolved, the conflict of duality will continue and effort to disentangle from it will only plunge us more into it. This craving expresses itself through sensuality, through worldliness, through personal immortality, through authority, mystery, miracle. Just as long as the mind is the instrument of the self, of craving, so long will there be duality and conflict. Such a mind cannot comprehend the immeasurable.

The self, the consciousness of the me and the mine, is built up through craving, by a series of thoughts and feelings not only in the past but by the influence of that past in the present. We are the result of the past ; our being is founded in it. The many interrelated layers of our consciousness are the outcome of the past. This past is to be studied and understood through the living present ; through the data of the present the past is uncovered. In studying the self and its cause, craving, we shall begin to understand the way of ignorance and sorrow. To merely deny craving, to merely oppose its many expressions is not to transcend it but to continue in it. To deny worldiness is still to be worldly ; but if you understand the ways of craving then the tyranny of the opposites, possession and non-possession, merit and demerit, ceases. If we deeply inquire into craving, meditating upon it, becoming aware of its deeper and wider significance and so begin to transcend it, we shall awaken to a new, different faculty which is not begotten of craving nor of the conflict of the opposites. Through constant self-awareness there comes unidentifying observation, the study of the self without judgment, Through this awareness the many layers of self-consciousness are discovered and understood. Self-knowledge brings right thinking which alone will free thought-feeling from craving and its many conflicting sorrows.

Questioner : Does the understanding of oneself lead to a change of the problem and idea ? One can understand how nationalism comes

into being : education, persecution, vanity et cetera, but the nationalist remains still a nationalist. The will to change, to understand the problem, does not bring the real dissipation of that problem. So what is the next step after knowing the causes in this thought process ?

Krishnamurti : To identify oneself with a particular race, with a particular country or with certain ideologies yields security, satisfaction and flattering self-importance. This worship of the part, instead of the whole, cultivates antagonism, conflict and confusion. If you think this out, feel this out clearly and intelligently, not examining the mere ideas but your response to them, in comprehending the full implication of nationalism, order and clarity will come into that thin layer of consciousness with which we function every day. It is important to do this ; to become conscious of the full significance of nationalism, how it divides humanity which is one ; how it breeds antagonism and oppression : how it encourages the ownership of property and of family ; how it conditions thought-feeling through organizations ; how it cultivates economic barriers and poverty, wars, miseries and so on.

In deeply understanding the implication of nationalism, order and clarity are brought into the conscious mind and into this clarity the hidden, the stored up responses project themselves. Through studying these projections, diligently and intelligently, the whole consciousness is freed from the disease of nationalism. Then you do not become an internationalist, which still maintains separatism and the worship of the part ; but there is an awareness of unity and non-nationality, a freedom from labels and names, from racial and class prejudice.

The same process can be applied to all our problems : to think-feel over the problem as widely and freely as possible, thus bringing order and clarity to the conscious mind which then can respond with understanding to the projections of the hidden, inner impulses and injunctions ; thus wholly resolving the problem. Till the many layers of memory are searched out, exposed and their responses fully understood, the problem will continue ; but this search, this inquiry, is not possible if the conscious mind has not cleared itself of the problem. Not to be completely identified with the problem is our difficulty for identification prevents the flow of thought-feeling ; identification implies acceptance or denial, judgment or comparison, which distort our understanding. Thought-feeling, to free itself from any problem, from any hindrance, is not the work of a moment. Freedom demands outer and inner awareness, the outer ready to receive the inner

responses ; this constant awareness brings deeper and wider self-knowledge. In self-knowledge there is the freedom of right thinking and only in self-knowledge are problems, bondages, understood and dissolved,

Questioner : I am a very active person physically. A time is coming when I shall not be. How shall I then occupy my time ?

Krishnamurti : Most of us are caught up in sensate values, and the world around us is organized to increase and maintain them. We become more and more involved in them and unthinkingly grow old, worn out by outward activity but inwardly inactive and poor. Soon the outward, noisy activity comes to an inevitable end and then we become aware of loneliness, poverty of being. In order not to face this pain and fear, some continue ceaselessly to be active socially, in organized religion, politically and in the business world, giving justifications for their activity and noisy bustle. For those who cannot continue outward activity the question of what to do in old age arises. They cannot become suddenly inwardly active, they do not know what it means, their whole life has been against it. How are they to become inwardly aware ?

It would be wise if after a certain age, perhaps let us say forty or forty-five, or younger still, you retired from the world, before you are too old. What would happen if you did retire not merely to enjoy the fruit of sensate gatherings but retired in order to find yourself, in order to think-feel profoundly, to meditate, to discover reality ? Perhaps you may save mankind from the sensate, worldly path it is following, with all its brutality, deception and sorrow. Thus there may be a group of people, being disassociated from worldiness, from its identifications and demands, able to guide it, to teach it. Being free from worldiness, they will have no authority, no importance and so will not be drawn into its stupidities and calamities. For a man who is not free from authority, from position, is not able to guide, to teach another. A man who is in authority is identified with his position, with his importance, with his work and so is in bondage. To understand the freedom of truth there must be freedom to experience. If such a group came into being then they could produce a new world, a new culture.

It is sad for him who, with old age approaching, begins to question his empty life ; at least he has begun to wake up . . . A couple came to see me the other day. They were working in a factory earning large sums. They were old. In the course of conversation a suggestion naturally arose that they withdraw,

considering their age, to think, to live anew. They looked surprised and said : " What about ? "

You may laugh but I am afraid most of us are in the same position. For most of us thinking, searching, is along a clear cut groove of a particular dogma or belief, and to follow that groove is considered religious, intelligent. Right thinking begins only with self-knowledge and not in the knowledge of ideas and facts which is only an extension of ignorance. But if you, whether you are old or young, begin to understand yourself, you will discover great and imperishable treasures. But to discover, demands persistent awareness, adjustment and application ; awareness of *every* thought-feeling and out of this the treasure of life is discovered.

Questioner : How can we truly understand ourselves, our infinite riches, without developing a whole complete perception first ; otherwise with our comparative perception of thought, we get only a partial understanding of that infinite flow of cause in whose order we move and have our true conscious being.

Krishnamurti : How can you understand the whole when you are worshipping the part ! Being petty, partial, limited, how can you understand that which is boundless, infinite ? The small cannot grasp the great but the small can cease to be. In understanding what makes for limitation, for partiality, and transcending it, you will then be able to comprehend the whole, the limitless. From the known the unknown is realized but to speculate about the unknowable is merely to deny the limited, the trivial ; and so all speculation becomes a hindrance for the understanding of reality.

Begin to understand yourself and in that there will be discovered immeasurable riches. Begin with the known, with the trivial, the limited, the confused ; the small that is bound by fear, by belief, by lust, by ill will. It is petty, partial because it is the product of ignorance. How can such a mind understand the whole ? It cannot. If thought-feeling frees itself from craving, and so from ignorance and sorrow, then only is there a possibility of understanding the whole. How can there be understanding of the causeless when our thought-feeling is a result, when it is bound to time ? This seems so obvious that it does not require much explanation, but yet so many are caught up in the illusion that we must first have the vision, the perception of the whole, a working hypothesis of it as a beginning, before there is understanding of the part. To have a perception of that completeness, the realization of that infinite reality, the singularistic, the limited.

mind must break down the barriers that confine it. From a small, narrow opening the wide heavens are not to be perceived. We try to perceive the whole through the small aperture of our thought-feeling and what we see must inevitably be small, partial, incomplete. We say we want to understand the whole, yet we cling to the petty, to the me and the mine. Through self-awareness, which brings self-knowledge, right thinking is nurtured, which alone will free us from our triviality and sorrow. When the mind ceases to chatter, when it is not playing any part, when it is not grasping or becoming, when it is utterly still, in that creative emptiness is the whole, the uncreated.

Questioner : Do you believe there is evil in the world ?

Krishnamurti : Why do you ask me that question ? Are you not aware of it ? Are not its actions obvious, its sorrow crushing ? Who has created it but each one of us ? Who is responsible for it but each one of us ? As we have created good, however little, so we have created evil, however vast. Good and evil are part of us and are also independent of us. When we think-feel narrowly, enviously, with greed and hate, we are adding to the evil which turns and rends us. This problem of good and evil, this conflicting problem, is always with us as we are creating it. It has become part of us, this wanting and not wanting, loving and hating, craving and renouncing. We are continually creating this duality in which thought-feeling is caught up. Thought-feeling can go beyond and above good and its opposite, only when it understands its cause—craving. In understanding merit and demerit there is freedom from both. Opposites cannot be fused and they are to be transcended through the dissolution of craving. Each opposite must be thought out, felt out, as extensively and deeply as possible, through all the layers of consciousness ; through this thinking out, feeling out, a new comprehension is awakened which is not the product of craving, or of time.

There is evil in the world to which we are contributing as we contribute to the good. Man seems to unite more in hate, than in good. A wise man realizes the cause of evil and good, and through understanding frees thought-feeling from it.

Questioner : Last Sunday I understood from what you said that we do not take time from our jobs, family, activities, to study ourselves. This seems a contradiction of your former statement that one can be aware in everything one does.

Krishnamurti : Surely you begin by being aware in everything that you do. But what happens when you are so aware ?

If you pursue this awareness more and more you come to be alone but not isolated. No object is ever in isolation ; to be is to be related whether alone or with many. But when you begin to be aware in everything you do, you are beginning to study yourself, you are beginning to be more and more aware of your inward private thoughts-feelings, motives, fears and so on. The more there is self-awareness the more self-recollected you become : you become more silent, more purely aware. We are too much occupied with family, job, friends, social affairs and we are little aware ; old age and death creep upon us and our life is empty. If you are aware in your daily relationship and activity, you will begin to disentangle thought-feeling from the cause of ignorance and sorrow. Through becoming aware of the inward as well as the superficial actions and responses, distractions will naturally cease and a simple life will inevitably follow.

Questioner : Do you think you will ever come back to the Masters ?

Krishnamurti : The questioner believing and hoping in the Masters wishes to bring me back to his fold ; perhaps he thinks that having once accepted his belief I will return to it.

Let us examine this belief in the Masters intelligently, without identifying ourselves with it. For some it will be difficult as they are greatly taken up with it but let us try to think-feel as openly and freely as possible concerning it. Why do you need Masters ? Those supposed living beings with whom you are not directly in contact ? You will say probably that they act as sign posts to reality. If they are sign posts why do you stop and worship them ? Why do you accept the sign posts, the mediators, the messengers, the in-between authorities ? Then why do you form organizations, groups round about them ? If you are seeking truth why all this bother about them, why the exclusive organizations and secret conclaves ? Is it not because it is easier and pleasanter to linger, to worship at a wayside shrine, taking comfort in it, rather than to go on the long journey of search and discovery ? No one can lead you to truth, neither the Masters nor the gods nor their messengers. You alone have to toil, search out and discover.

A teacher with whom you are directly in contact is one thing, though it has its own dangers ; but to be supposedly in contact with those whom you are not directly in touch with, or in touch with through their supposed representatives or messengers, is to invite superstition, oppression and other grave hindrances. The worship of authority is the very denial of truth. Authority blinds

and the flowering of intelligence is destroyed ; arrogance and stupidity increase, intolerance and division grow and multiply.

Fundamentally what can the Masters tell you ? To know yourself, to cease to hate, to be compassionate, to seek reality. Any other teaching would be of little importance. None can give you a technique, a set formula to know yourself. If you had one and you followed it, you would not know yourself ; you would know the result of a formula but *not yourself*. To know, you will have to search and discover within yourself. The result of a technique, of a practice, of a habit is uncreative, mechanical. Not another can help you to understand yourself and without understanding yourself there is no comprehension of reality. This search for the Masters is the prompting of worldliness. A super sensate value is still of this world and so the cause of ignorance and sorrow.

Then one might ask what are you doing, are you not a sign post ? If I am and you gather round it to put flowers, to build a shrine and all the stupidities that go with it, then it is utterly foolish and unworthy of grown up people. What we are trying to do is to learn how to cultivate right thinking—which comes only through self-knowledge. On the foundation of right thinking is the Highest. This knowledge none can give you, but you yourself have to become aware of all your thoughts-feelings. For in yourself is the beginning and the end, the whole of life. The Highest is to be discovered, not formulated.

To read the pages of the past, you must know yourself as in the present for through the present the past is revealed. With you is the key that opens the door to reality ; none can offer it for it is yours. Through your own awareness you can open the door ; through your own self-awareness only can you read the rich volume of self-knowledge, for in it are the hints and the openings, the hindrances and the blockages that prevent and yet lead to the Timeless, to the Eternal.

June 4, 1944

Till we understand the problems involved in craving, as I was explaining last Sunday, the conflict and sorrow of our daily life cannot be dissolved. There are three principal forms craving takes : sensuality, worldliness and personal immortality ; the gratification of the senses, the desire for prosperity, personal power and fame. In analyzing the craving for the gratification of the senses we realize its insatiability, its torments, its ever increasing demands ; its end is misery and conflict. When we examine worldliness it too reveals incessant strife, confusion and sorrow. The craving for personal immortality is born of illusion for the self is a result, is made up, and that which is put together, a result, can never comprehend that which is causeless, that which is immortal.

The way of craving is very complex and difficult to dissolve ; it is the cause of our misery, of our confusion and conflict. Without putting an end to it there is no peace ; without its complete extinction, thought-feeling is in torment and life becomes an ugly struggle. It is the root of all selfishness and of all ignorance. It is the cause of frustration and hopelessness. Without transcending it there is no happiness, no creative peace.

Craving for sensuality indicates inward poverty ; the desire to accumulate creates a competitive, brutal world ; sensate values and craving for personal immortality or personal power must bring about authority, mystery, miracle, which prevent the discovery of the real. Violence and wars are the outcome of worldly desires and there can be peace only when craving, in all its different forms, is understood and transcended.

If we do not understand this primary motive but merely develop virtue we are only strengthening the self, the cause of ignorance and sorrow, the self which takes different rôles and cultivates different virtues to gratify itself. We have to understand this changeable quality of craving, its cunning adaptability and its self-gratifying protective ways. The development of virtue becomes the stronghold of the self but to free thought-feeling from craving is true virtue. This freedom from craving which is virtue is as a ladder ; it is not an end in itself. Without virtue, the freedom from craving, there can be no understanding, no peace. To develop virtue as an opposite is still to give strength to the self. For all craving, all desire is singularistic,

limited ; being singularistic, however much you may try to make it noble, virtuous, it will always remain limited, small and therefore the cause of conflict, antagonism and sorrow. It will ever know death.

So, as long as the seed of craving remains in any form there will be torment, poverty, death. If we develop virtue without understanding craving we are not bringing about that creative stillness of the mind-heart in which alone there is the real. Without understanding the subtleties of craving, merely to adjust ourselves to our environment, to bring peace in our relationship with the family, with the neighbor, with the world, will be in vain ; for the self, the instrument of craving, is still the chief actor. How is it possible to free thought-feeling from craving ? By becoming aware ; by studying and understanding the self and its actions is there freedom from craving. To understand, all denial or acceptance, judgment or comparison must be set aside. In becoming aware we shall discover what is honesty, what is love, what is fear, what is simple life and the complex problem of memory.

A mind that is uncertain, self-contradictory, cannot know what is candor, honesty. Honesty demands humility and there can be humility only when you are aware of your own state of self-contradiction, of your own uncertainty. Self-contradiction and uncertainty will ever exist if there is craving, uncertainty of value, of action, of relationship. He who is certain is obstinate, thoughtless. He who knows does not know. In becoming aware of this uncertainty surely you are cultivating detachment, dispassion. The beginning of humility is detachment. And surely this is the first step of the ladder. This step of the ladder must be worn away for you have trodden on it so often. A man who is conscious of detachment ceases to be detached ; but he who has concerned himself with craving and its ways is becoming virtuous without striving after virtue ; he is dispassionate without seeking it. Without candid awareness, understanding and peace are not possible.

Questioner : Besides wasting so much paper, do you seriously intend that we should put down every thought and feeling ?

Krishnamurti : I suggested the other day that in order to understand ourselves we must become aware and to study ourselves thought-feeling must slow itself down. If you become aware of your own thinking-feeling, you will perceive how rapid it is, one disconnected thought-feeling following another, wandering and distracted ; and it is impossible to observe, examine such

confusion. To bring order and so clarity, I suggested that *every* thought-feeling be written down. This whirling machinery must slow itself down to be observed, so writing every thought-feeling may be of help. As in a slow motion picture you are able to see every movement, so in slowing down the rapidity of the mind you are then able to observe every thought, trivial and important. The trivial leads to the important and do not brush it aside as being petty. Since it is there it is an indication of the pettiness of the mind and to brush it aside does not make the mind any the less trivial, stupid. To brush it aside helps to keep the mind small, narrow, but to be aware of it, to understand it leads to great riches.

If any of you have tried to write as I suggested a couple of weeks ago, you will know how difficult it is to put down *every* thought and feeling. You will not only use a lot of paper but you will not be able to write down *all* your thoughts-feelings for your mind is too rapid in its distractions. But if you have the intention of putting down every thought-feeling, however trivial and stupid, the shameful and the pleasant, however little you may succeed at first you will soon discover a peculiar thing happening. As you have not the time to write every thought-feeling, for you have to give your attention to other matters, you will find that one of the layers of consciousness is recording every thought-feeling. Though you do not give your attention directly to write down nevertheless you are inwardly aware and when you have time to write again, you will find that the recordings of inward awareness will come to the surface. If you will look over what you have written you will find yourself either condemning or approving, justifying or comparing. This approbation or denial prevents the flowering of thought-feeling and so stops understanding. If you do not condemn, justify or compare but ponder over, try to understand, then you will discover that these thoughts-feelings are indications of something much deeper. So you are beginning to develop that mirror which reflects your thoughts-feelings without any distortion. And by observing them you are comprehending your actions and responses and so self-knowledge becomes wider and deeper. You not only comprehend the present momentary action and reaction but also the past that has produced the present. And for this you must have quiet and solitude. But society does not allow you to have them. You must be with people, outwardly active at all costs. If you are alone you are considered anti-social or peculiar, or you are afraid of your own loneliness. But in this process of self-awareness

you will discover many things about yourself and so of the world.

Do not treat this writing down as a new method, a new technique. Try it. But what is important is to become aware of every thought-feeling, from which arises self-knowledge. You must start out on the journey of self-discovery ; what you find does not depend on any technique—technique prevents discovery—and it is the discovery that is liberating and creative. What is important is not your determination, conclusion, choice, but what you discover, for that will bring understanding.

If you do not wish to write down then become aware of every thought-feeling, which is much more difficult. Become aware, for example, of your resentment if you have any. To be aware of it is to be aware of what caused it, why and how it has been stored up, how it is shaping your actions and responses and how it is your constant companion. Surely to be aware of resentment, antagonism, involves all this and more, and it is very difficult to be aware of it so completely, comprehensively as in a flash ; but if you are, you will find that it soon transforms itself. If you cannot be so aware, put down your thoughts-feelings, learn to study them with tolerant dispassion and little by little the whole content of your thoughts-feelings is discovered. It is this discovery, this understanding, that is the liberating and transforming factor.

Questioner : Did you seriously mean what you said when you suggested last week that one should retire from the world when one is around forty-five or so ?

Krishnamurti : I suggested this seriously. Almost all of us, till death overtakes us, are so caught up in worldliness that we have no time to search out deeply, to discover the real. To retire from the world necessitates a complete change in educational and economic systems, does it not ? If you did retire, you would be unprepared, you would be lost, you would be lonely, you would not know what to do with yourself. You would not know how to think. You would probably form new groups, new organizations with new beliefs, badges and labels, and once again be active outwardly, doing reforms which will need further reform. But this is not what I mean. To retire from the world you must be prepared : by right kind of occupation, by creating right kind of environment, by setting up the right State, by right education and so on. If you have been so prepared then to withdraw from worldliness at any age is the natural not abnormal sequence ; you withdraw to flow into deep and pure awareness, you withdraw

not into isolation but to find the real ; to help to transform the ever congealing, conflicting society and State. All this would involve a wholly different kind of education, an upheaval in our social and economic order. Such a group of people would be completely disassociated from authority, from politics, from all those causes which produce war and antagonism between man and man. A stone may direct the course of a river ; so a small number may direct the course of a culture. Surely any great thing is done in this manner.

You will probably say most of us cannot retire however much we may want to. Naturally all cannot but some of you can. To live alone or in a small group requires great intelligence. But if you really thought it worthwhile then you would set about it, not as a wonderful act of renunciation but as a natural and intelligent thing for a thoughtful man to do. How extraordinarily important it is that there should be at least some who do not belong to any particular group or race or to any specialized religion or society ! They will create the true brotherhood of man for they will be seeking truth. To be free from outward riches there must be the awareness of inward poverty, which brings untold riches. The stream of culture may change its course through a few awakened people. These are not strangers but you and me.

Questioner : Are there not times when issues are so important that they need to be approached from without as well as through individual comprehension ? For instance, the pouring of deadly narcotics into China by Japan ? This is only one of the many forms of exploitation for which we are really responsible. Is there any way without violence in which we can contribute towards the stopping of this awful procedure, or must we wait for individual awareness to take its course ?

Krishnamurti : Periodically one group exploits another group and the exploitation brings on a violent crisis. This has been happening throughout the ages, one race dominating, exploiting, murdering another race and in turn oppressed, cheated, poverty stricken. How is this to be solved ? Is it to be adjusted only through outward legislation, outward organization, outward education, or by understanding the inner conflicting causes that have produced the outer chaos and misery ? You cannot grasp the inner without understanding the outer. If you merely try to put down one race exploiting or oppressing another, then you will become the exploiter, the oppressor. If you adopt evil methods for a righteous end, the end is transformed by the means. So until we grasp this deeply, lastingly, mere reformation of evil by evil methods is productive of further evil ; thus reform ever needs

further reform. We think we see its obviousness and yet we allow ourselves to be persuaded to the contrary, through fear, propaganda and so on, which means really that we do not grasp its truth.

As the individual, so the nation, so the State ; you may not be able to transform another but you can be certain of your own transformation. You may stop one country exploiting another by violent methods, by economic sanctions and so on but what guarantee is there that the very nation that is putting an end to the ruthlessness of another is not going to be also oppressive, ruthless ? There is no guarantee, no guarantee whatsoever. On the contrary, in fighting evil by evil means, the nation, the individual becomes that which he is fighting. You may build an outer, superficial structure of excellent legislation to control, to check, but if there is no good will and brotherly love, the inward conflict and poverty explode and produce chaos. Mere legislation does not prevent the West from exploiting the East or perhaps the East from exploiting the West in its turn, but just as long as we, individually or in groups, identify ourselves with this or that race, nation or religion, so long will there be wars and exploitation, oppression and starvation. Just as long as you admit to yourself division, the long list of absurd divisions as an American, Englishman, German, Hindu and so on, just as long as you are not aware of human unity and relationship, so long will there be mass murder and sorrow. A people that is guided, checked by mere legislation is as an artificial flower, beautiful to look upon but empty within.

You will probably say that the world will not wait for individual awakening or for the awakening of a few to alter its course. Yes, it will go on in its blind, set course. But it will awaken through each individual who can throw off his bondage to division, to worldliness, to personal ambition and power ; through his understanding, through his compassion can brutality and ignorance be brought to an end. In his awakening only is there hope.

Questioner : I want to help people, serve them. What is the best way ?

Krishnamurti : The best way is to begin to understand yourself and change yourself. In this desire to help another, to serve another, there is hidden pride, conceit. If you love you serve. The clamor to help is born of vanity.

If you want to help another, you must know yourself for you are the other. Outwardly we may be different, yellow, black,

brown or white, but we are all driven by craving, by fear, by greed or by ambition ; inwardly we are very much alike. Without self-knowledge, how can you have knowledge of another's needs. Without understanding yourself, you cannot understand another, serve another. Without self-knowledge you are acting in ignorance, and so creating sorrow.

Let us consider this. Industrialization is spreading rapidly throughout the world, urged on by greed and war. Industrialization may give employment, feed more people but what is the larger result ? What happens to a people highly developed in technique ? They will be richer, there will be more cars, more airplanes, more gadgets, more cinema shows, bigger and better houses ; but what happens to them as human beings ? They become more and more ruthless, more and more mechanical, less and less creative. Violence must spread and government then is the organization of violence. Industrialization may bring about better economic conditions, but with what appalling results ! Slums, antagonism of the worker against the non-worker, the boss and the slave, capitalism and communism, the whole chaotic business that is spreading in different parts of the world. Happily we say that it will raise the standard of living, poverty will be stamped out, there will be work, there will be freedom, dignity and so on. The division of the rich and the poor, the man of power and the seeker after power, this endless division and conflict will go on. What is the end of it ? What has happened in the West ? Wars, revolutions, continual threat of destruction, utter despair. Who is bringing help to whom and who is serving whom ? When everything is being destroyed about you the thoughtful must inquire as to the deeper causes, which so few seem to do. A man who is blasted out of his house by a bomb must envy the primitive man. You certainly are bringing civilization to the so-called backward people but at what price ! You may be serving but consider what comes in its wake. But few realize the deeper causes of disaster. You cannot destroy industry, you cannot do away with the airplane but you can eradicate utterly the causes that produce its misuse. The causes of its appalling use lie in you. You can eradicate them which is a difficult task ; since you will not face that task you try to legalize war ; you have covenants, leagues, international security and so on, but greed, ambition over-rule them and war and catastrophe inevitably follow.

To help another, you must know yourself ; like you, he is the result of the past. We are all interrelated. If you are inwardly

diseased by ignorance, ill will and passion, you will inevitably spread disease and darkness. If you are inwardly healthy and integrated, you spread light and peace ; otherwise you help to produce greater chaos, greater misery. To understand oneself requires patience, tolerant awareness ; the self is a book of many volumes which you cannot read in a day, but when once you begin to read, you must read every word, every sentence, every paragraph for in them are the intimations of the whole. The beginning of it is the ending of it. If you know how to read, supreme wisdom is to be found.

Questioner : Is awareness only possible during waking hours ?

Krishnamurti : The more you are conscious of your thoughts-emotions, the more you are aware of your whole being. Then the sleeping hours become an intensification of the waking hours. Consciousness functions even in so-called sleep, of which we are well aware. You think over a problem pretty thoroughly and yet you cannot solve it ; you sleep over it, which phrase we often use. In the morning we find its issues are clearer and we seem to know what to do ; or we perceive a new aspect of it which helps to clear up the problem. How does this happen ? We can attribute a lot of mystery and nonsense to it, but what does take place ? In that so-called sleep the conscious mind, that thin layer is quiet, perhaps receptive ; it has worried over the problem and now being weary is still, the tension removed. Then the promptings of the deeper layers of consciousness are discernible and when you wake up, the problem seems to have become clearer and easier to solve. So the more you are aware of your thoughts-feelings during the day, not for a few seconds or during a set period, the mind becomes quieter, alertly passive and so capable of responding and comprehending the deeper intimations. But it is difficult to be so aware ; the conscious mind is not used to such intensity. The more aware the conscious mind is the more the inner mind cooperates with it and so there is deeper and wider understanding.

The more you are aware during the waking hours, the less dreams there are. Dreams are indications of thoughts-feelings, actions not completed, not understood, that need fresh interpretation, or frustrated thought-hope that needs to be fully comprehended. Some dreams are of no importance. Those that have significance have to be interpreted and that interpretation depends on your capacity of non-identification, of keen intelligence. If you are deeply aware, interpretation is not necessary but you are too lazy and so, if you can afford it, you go to a dream specialist ;

he interprets your dreams according to his understanding. You gradually become dependent upon him ; he becomes the new priest and so you have another problem added to you. But if you are aware even for a brief period you will see that that short, sharp awareness, however fleeting it be, begins to awaken a new feeling which is not the result of craving, but a faculty which is free from all personal limitations and tendencies. This faculty, this feeling, will gather momentum as you become more deeply and widely aware so that you are aware even in spite of your attention being given to other matters. Though you are occupied with necessary duties and give your attention to daily existence, inward awareness continues ; it is as a sensitive photographic plate on which every impression, every thought-feeling is being imprinted to be studied, assimilated and understood. This faculty, this new feeling is of the utmost importance for it will reveal that which is eternal.

June 11, 1944

VI

I have been saying in my talks that self-knowledge is the beginning of right thinking and without self-knowledge true thinking is not possible. With self-knowledge comes understanding, in it is the root of all understanding. Without self-knowledge there is no comprehension of the world about us. To bring about this understanding there must be right endeavor for without it, as I explained, thought-feeling will ever be in the conflict of duality, of merit and demerit, the me and the mine as opposed to the not-me and the not-mine, which causes deep anguish and sorrow. This conflict of the opposites will ever exist if craving is not observed and understood and so transcended ; craving for worldliness and for personal immortality is the cause of sorrow. Craving for these in different forms creates ignorance, antagonism and sorrow. The desire for personal immortality is not only the continuation of the self in the hereafter, but also in the present which expresses itself in the pride of family, of name, of position, in the desire for possessions, for fame, authority, mystery and

miracle. The craving for these is the beginning of sorrow and in yielding to them there is no end to sorrow.

So freeing thought-feeling from craving is the beginning of virtue. Virtue is a negation of the self rather than the positive becoming of the self, for negative understanding is the highest form of thinking-feeling. The so-called positive becoming or the qualities of the self are self-enclosing, self-binding and so there is never freedom from conflict and sorrow. The desire to become, however noble and virtuous, is still within the narrow sphere of the self and so such a desire is the means of producing conflict and confusion. This process of constant becoming, supposedly positive, brings death with its fears and hopes. Freeing thought from craving, though it may appear as negation, is the essence of virtue for it is not building up the process of the self, the me and the mine.

As I said in my previous talks, in freeing thought-feeling from craving, in becoming aware of its ways, we begin to perceive the significance of candor, love, fear, simple life and so on. It is not that one must become candid, honest, but in thinking-feeling about it, in becoming extensively aware of it, its deeper implications are perceived rather than the self becoming honest. Virtue is not a structure upon which the self can build for in it there is no becoming. The self can never become candid, open, clear for its very nature is dark, enclosing, confusing, contradicting.

To become aware of ignorance is the beginning of candor, of honesty. To be unaware of ignorance breeds obstinacy and credulity. Without being aware of ignorance, to try to become honest only leads to further confusion. Without self-knowledge mere sincerity is narrowness and gullibility. If one begins to be self-aware and observes what is candor, then confusion yields to clarity. It is the lack of clarity that leads to dishonesty, to pretension. To be aware of escapes, distortions, hindrances, brings order and clarity. Ignorance, which is the lack of self-knowledge, leads to confusion, to dishonesty. Without understanding the contradictory nature of the self, to be candid is to be hard and to produce more and more confusion. Through self-awareness and self-knowledge there is order, clarity and right thinking.

The highest form of thinking is negative comprehension. To think-feel positively, without understanding craving, is to raise values that are separative, disruptive and uncreative.

Now, love is sorrowful ; we are aware that there is in love sorrow, bitterness, disillusionment ; the pain of love is a torment ;

in it we know fear and resentment. There is no escape from love but yet in it there is torture. The foolish blame love, without understanding the cause of pain ; without knowing its conflict there is no transcending anguish. Without becoming aware of the source of conflict, craving, love brings pain. It is craving, not love, that creates dependence and all the sorrowful issues that arise out of it. It is craving in relationship that gives rise to uncertainty, not love ; and this uncertainty breeds possessiveness, jealousy, fear. In this possessiveness, in this dependence, there is a false sense of unity which sustains and nourishes the temporary feeling of well being ; but it is not love, for in it there is inward fear and suspicion. This outward stimulation of seeming oneness is parasitical, the living of the one on the other ; it is not love for inwardly there is emptiness, loneliness and the need for dependence. Dependence breeds fear, not love. Without understanding craving is there not domination, oppression, taking the form of love ? In relationship with the one or with the many such love of power and dominance, with its submissiveness and acceptance, brings conflict, antagonism and sorrow. Having the seed of violence within oneself how can there be love ? Having the seed of contradiction and uncertainty within oneself how can there be love ? Love is beyond and above all these ; it transcends sensuousness. Love is in itself eternal not dependent, not a result. In it there is mercy and generosity, forgiveness and compassion. With love, humility and gentleness come into being ; without love they have no existence.

Questioner : I am already an introvert and it seems to me that from what you have been saying, is there not a danger of my becoming more and more self-centered, more of an introvert ?

Krishnamurti : If you are an introvert in opposition to an extrovert then there is a danger of self-centeredness. If you put yourself in opposition then there is no understanding ; then your thoughts, feelings and actions are self-enclosing, isolating. In intelligently comprehending the outer you will come inevitably to the inner, and thereby the division of the outer and inner ceases. If you oppose the outer and cling to the inner or if you deny the inner and assert the outer, then there is the conflict of the opposites, in which there is no understanding. To understand the outer, the world, you must begin with yourself for you, your thoughts-feelings and actions, are the result of both the outer and the inner. You are the center of all objective and subjective existence and to comprehend it, where are you to begin save with yourself ? This does not encourage unbalance.

on the contrary it will bring creative understanding, inward peace.

But if you deny the outer, the world, if you try to escape from it, if you distort it, shaping it to your fancies, then your inner world is an illusion, isolating and hindering. Then it is a state of delusion which brings misery. To be is to be related but you can block, distort this relationship, thus becoming more and more isolated and self-centered which leads to mental disorder. The root of understanding is within yourself, in self-knowledge.

Questioner : You, like so many Orientals, seem to be against industrialization. Why are you ?

Krishnamurti : I do not know if many Orientals are against industrialization and if they are I do not know what reasons they would give, but I thought I explained why I consider that mere industrialization is not a solution for our human problem with its conflicts and sorrows. Mere industrialization encourages sensate value, bigger and better bath-rooms, bigger and better cars, distractions, amusements and all the rest of it. External and temporal values take precedence over eternal value. Happiness, peace is sought in possessions, made by the hand or by the mind ; in addiction to things or to mere knowledge. Walk down any principal street and you will see shop after shop selling the same thing in different colors, shapes ; innumerable magazines and thousands of books. We want to be distracted, amused, taken away from ourselves for we are so wretched and poor, empty and sorrowful. And so where there is demand there is production and the tyranny of the machine. And we think by mere industrialization we shall solve the economic and social problem. Does it ? You may temporarily, but with it come wars, revolutions, oppression, exploitation, bringing so-called civilization—industrialization with all its implications—to the uncivilized.

Industrialization and the machine are here, you cannot do away with them ; they take their right place only when man is not dependent for his happiness on things, only when he cultivates inner riches, the imperishable treasures of reality. Without these mere industrialization brings untold horrors ; with inner treasures industrialization has a meaning. This problem is not of any country or race ; it is a human issue. Without the balancing power of compassion and unworldliness you will have, through the mere increase of the production of things, of facts and of technique, bigger and better wars, economic oppression and frontiers of power, more subtle ways of deception, disunity and tyranny.

A stone may change the course of a river, so a few who understand may perhaps divert this terrible course of man. But it is difficult to withstand the constant pressure of modern civilization unless one is constantly aware and so is discovering the treasures that are imperishable.

Questioner : Do you think that group meditation is helpful ?

Krishnamurti : What is the purpose of meditation ? Is not right thinking the foundation for the discovery of the Supreme ? With right thinking the unknowable, the immeasurable comes into being. You must discover it, and to discover, your mind must be utterly uninfluenced. Your mind must be completely silent, still, and creatively empty. The mind must free itself from the past, from conditioning influences, cease creating value.

You are the one and the many, the group and the single ; you are the result of the past. There is no understanding of this whole process save through the result ; you must study and examine the result which is yourself. To observe you must be detached, uninfluenced ; cease to be a slave to propaganda, the subtle and the gross. The influence of environment shapes thought-feeling and from this too there must be freedom to discover the real which alone liberates. How easily we are persuaded to believe or not to believe, to act or not to act ; magazines, newspapers, cinemas, radios, daily shape our thought-feeling and how few can escape from their limiting influence !

One religious group believes this and another that ; their thoughts-feelings are imitative, influenced, fashioned. In this imitative confusion and assertion what hope is there of finding the real ! To understand this mad confusion, thought-feeling must extricate itself from it and so become clear, unbiased and simple. To discover the real, mind-heart must free itself from the tyranny of the past ; it must become purely alone. How easily the collective, the congregation is used, persuaded and drugged ! The discovery of the real is not to be organized ; it must be sought out by each one, uncoerced, not urged by reward or punishment. When the mind ceases to create, there is creation.

Questioner : Is not belief in God necessary in this terrible and ruthless world ?

Krishnamurti : We have had belief in God for centuries upon centuries but yet we have created a terrible world. The savage and the highly civilized priest believe in God. The primitive kills with bows and arrows and dances wildly, the civilized priest blesses the warships and the bombers and rationalizes. I am

not saying this in any cynical, sneering spirit, so please do not smile. It is a grave matter. Both of them believe, and also there is the other who is non-believer but he also resorts to liquidating those who stand in his way. Clinging to a belief or to an ideology does not do away with killing, with oppression and exploitation. On the contrary, there have been and continue to be terrible, ruthless wars and destruction and persecution in the name of peace, in the name of God. If we can put aside these contending beliefs and ideologies and bring about a deep change in our daily life there will be a chance for a better world. It is our every day life that has brought this and previous catastrophes, horrors ; our thoughtlessness, our exclusive national and economic privileges and barriers, our lack of good will and compassion have brought these wars and other disasters. Worldliness will constantly erupt in chaos and in sorrow.

We are the result of the past and without understanding it, to build upon it is to invite disaster. The mind which is a result, which is put together, cannot hope to understand that which is not made up, that which is causeless, timeless. To comprehend the uncreated, the mind must cease to create. A belief is ever of the past, of the created, and such a belief becomes a hindrance to the experiencing of the real. When thought-feeling is anchored, made dependent, understanding of the real is not possible. There must be open, still freedom from the past, a spontaneous overflow of silence in which alone the real can flower. When you see a sunset, in that moment of beauty there is a spontaneous, creative joy. When you wish to repeat that experience again, there is no joy in the sunset ; you try to receive that same creative happiness but it is not there. Your mind, not expecting, not wanting was capable of receiving, but having received it is greedy for more and it is this greed that blinds. Greed is accumulative and burdens the mind-heart ; it is ever gathering, storing up. Thought-feeling is corrupted by greed, by the corroding waves of memory. Only through deep awareness is this engulfing process of the past brought to an end. Greed, like pleasure, is ever singularistic, limiting, and how can thought born of greed comprehend that which is immeasurable !

Instead of strengthening beliefs and ideologies become aware of your thoughts-feelings, for out of them spring the issues of life. What you are the world is ; if you are cruel, lustful, ignorant, greedy, so is the world. Your belief or your disbelief in God is of little significance for by your thoughts-feelings-actions, you

make the world terrible and ruthless, peaceful and compassionate, barbarous or wise.

Questioner : What is the source of desire ?

Krishnamurti : Perception, contact, sensation, want and identification cause desire. The source of desire is sensation in its lowest and highest forms. And the more you demand to be satisfied sensually the more of worldliness which seeks continuity in the hereafter. Since existence is sensation we can but understand it, not become slaves to it, and so free thought to transcend into pure awareness. The desire to be satisfied must produce the means for satisfaction, at whatever cost. Such demand, such craving can be observed, studied, intelligently understood and transcended. To be enslaved to craving is to be ignorant and sorrow is its end.

Questioner : Don't you think that there is in man a principle of destruction, independent of his will to destroy and of his desire at the same time for life ? Life in itself seems to be a process of destruction.

Krishnamurti : In all of us there is the dormant will to destroy like anger, ill will, which extended leads to world catastrophes ; and also within us there is the desire to be thoughtful and compassionate. So there is at work within us this dual process, a seemingly endless conflict. The questioner wants to know if life itself does not seem to be a destructive process. Yes, it is, if we understand it to mean that in negation is the highest comprehension. This negation is the destruction of those values that are based on the positive, on the me and the mine. As long as life is self-becoming, enclosed by the thought-feeling of me and mine, it becomes a destructive process, cruel and uncreative. The positive, assertive becoming is ultimately death dealing, which is so obviously manifest in the world at the present time. Life pursued positively as the me and the mine is conflicting and destructive. When this positive, aggressive wanting or not wanting is put an end to, there is the awareness of fear, of death, of nothingness. But if thought can go above and beyond this fear then there is ultimate reality.

June 18, 1944

VII

I have been trying to explain in my last few talks how to cultivate right thinking ; how right thinking comes with self-knowledge. The more you are aware of your thoughts-feelings the more you are detached, and the less you identify, the greater the self-knowledge ; and it is this self-knowledge that dissolves ignorance and sorrow. In understanding the self, right thinking comes into being,

Virtue, as I explained, lies in freeing thought-feeling from craving ; also to liberate thought there must be candor. Dependence destroys love. Craving must ever create attachment, possessiveness, from which arise jealousy, envy and those conflicts with which we are all too familiar. Where there is dependence and attachment, there love is not.

In understanding relationship we will find that the cause of disturbance and pain lies in depending on another for our inward sustenance and happiness. Relationship then becomes merely a means for self-gratification which breeds attachment and fear. Relationship is a process of self-revelation ; relationship is as a mirror in which you begin to discover yourself, your tendencies, pretensions, selfish and limited motives, fears and so on. In relationship, if you are aware, you will find that you are being exposed which causes conflict and pain. The thoughtful man welcomes this self-exposure to bring about order and clarity, to free his thought-feeling from isolating, self-enclosing tendencies. But most of us try to seek comfort and gratification in relationship ; we do not desire to be revealed to ourselves, we do not wish to study ourselves as we are, so relationship becomes wearisome and we seek to escape. We seek peace in relationship and if we do not find it then we bring about gratifying changes till we find what we seek, dull comfort or some distraction to cover up our hollow emptiness and aching fears. But relationship will ever be painful, a constant struggle, till out of it comes deep and extensional self-knowledge. With deep self-knowledge there is inexhaustible love.

If we understand relationship and the cause of dependence we do not bring about enmity and this is of primary importance. The cause of enmity in all relationship is not to be discovered if relationship is not a self-revealing process. If there is no cause for enmity, then there is neither the friend nor the enemy, the forgiver

nor the forgiven. We cause enmity through pride of position, knowledge, family, capacity and so awaken in another ill will and envy.

The craving to become causes fear ; to be, to achieve, and so to depend engenders fear. The state of non-fear is not negation, it is not the opposite of fear nor is it courage. In understanding the cause of fear there is its cessation, not the becoming courageous, for in all becoming there is the seed of fear. Dependence on things, on people or on ideas breeds fear ; dependence arises from ignorance, from the lack of self-knowledge, from inward poverty ; fear causes uncertainty of mind-heart, preventing communication and understanding. Through self-awareness we begin to discover and so comprehend the cause of fear, not only the superficial but the deep causal and accumulative fears. Fear is both inborn and acquired ; it is related to the past and to free thought-feeling from it the past must be comprehended through the present. The past is ever awaiting to give birth to the present which becomes the identifying memory of the me and the mine, the I. The self is the root of all fear.

To inhibit or suppress fear is not to transcend it ; its cause must be self-discovered and so understood and dissolved. In becoming aware of craving and its dependence, in observing with kindly detachment its ways and actions, fear yields to understanding. There are, surely, three states of awareness of every problem : first to become aware of it ; then to be deeply aware of its cause and effect and of its dual process ; and to transcend it the thinker and his thought must be experienced as one. Most of us are unconscious, let us say, of fear and if we are conscious of it we become apprehensive, we run away from it, suppress or cover it up. If we do none of these things then through constant awareness the cause and its processes begin to unfold themselves ; if we are not impatient, if we are not greedy for a result, then this flame of awareness, which brings understanding, dissolves the cause and its ever developing processes. There is only one cause but its ways and expressions are many.

Inhibiting, prohibiting fear does not eradicate the cause of fear but only produces further factors of disturbance and suffering. Through tolerant observation of fear, through being aware of every happening of fear, it is allowed to unfold itself ; by following it through, without identification, with kindly detachment, there comes creative understanding which alone dissolves the cause of fear, without developing its opposite which is another form of fear.

Questioner : Why don't you face the economic and social evils instead of escaping into some dark, mystical affair ?

Krishnamurti : I have been trying to point out that only by giving importance to those things that are primary can the secondary issues be understood and solved. Economic and social evils are not to be adjusted without understanding what causes them. To understand them and so bring about a fundamental change, we have first to comprehend ourselves who are the cause of these evils. We have, individually and so as a group, created social and economic strife and confusion. We alone are responsible for them and thus, we individually and so perhaps collectively, can bring order and clarity. To act collectively we must begin individually ; to act as a group each one must understand and change radically those causes within himself which produce the outer conflict and misery. Through legislation you may gain certain beneficial results, but without altering the inner, fundamental causes of conflict and antagonism they will be overturned and confusion will rise again ; outer reforms will ever need further reform and this way leads to oppression and violence. Lasting outer order and creative peace can come about only if each one brings order and peace within himself.

Each one of us, whatever his position, is seeking power, is greedy, lustful or violent ; without putting an end to these in himself, by himself, mere outward reform may produce superficial results, but these will be destroyed by those who are ever seeking position, fame and so on. To bring about the necessary and fundamental change in the outer world with its wars, competition and tyrannies, surely you must begin with yourself and deeply transform yourself. You will say no doubt that in this way it will take a very long time to reform the world. What of it ? Will a short, drastic superficial revolution change the inward fact ? Through the sacrifice of the present will a happy future be created ? Through wrong means will the right ends come into being ? We have not been shown this and yet we pursue blindly, not thinking, with the result that there is utter destruction and misery. You can have peace, order, only through peaceful and orderly means. What is the purpose of outward economic and social revolutions : to liberate man, to help him think-feel fully, to live completely ? But those who want immediate and quick change in the economic and social order, do they not also create the pattern of behavior and thought ; not how to think but what to think ? So it cheats its own purpose and man is again a plaything of the environment.

I have been trying to explain in these talks that ignorance, ill will and lust cause sorrow, and without self-purification of these hindrances we must inevitably produce outer conflict, confusion and misery. Ignorance, the lack of self-knowledge, is the greatest "evil." Ignorance prevents right thinking and gives primary emphasis to things that are secondary and so life is made empty, dull and a mechanical routine from which we seek various escapes : explosion into dogma, speculation and delusion and so on which is not mysticism. In trying to comprehend the outer world one comes to the inner and that inner, when properly pursued and rightly understood leads to the Supreme. This realization is not the fruit of escape. This realization alone will bring peace and order to the world.

The world is in a chaos because we have pursued wrong values. We have given importance to sensuality, to worldliness, to personal fame or immortality which produce conflict and sorrow. True value is found in right thinking ; there is no right thinking without self-knowledge and self-knowledge comes with self-awareness.

Questioner : Don't you think there are peace-loving nations and aggressive nations ?

Krishnamurti : No. The term, nation, is separative, exclusive and so the cause of contention and wars. There is no peace-loving nation ; all are aggressive, dominant, tyrannical. As long as it remains a separate unit, apart from others, taking pride in segregation, in patriotism, in the race, it breeds untold misery for itself and for others. You may not have peace and yet be exclusive. You may not have economic and social, national and racial frontiers, without inviting enmity and jealousy, fear and suspicion. You may not have plenty while others starve, without inviting violence. We are not separate, we are human beings in common relationship. Your sorrow is the sorrow of another, by killing another you are destroying yourself, by hating another you suffer. For you are the other. Good will and brotherliness are not achieved through separate and exclusive nationalities and frontiers ; they must be set aside to bring peace and hope for man.

And besides, why do you identify yourself with any nation, with any group or with any ideology ? Is it not to protect your small self, to feed your petty and death dealing vanities, sustain your own glory ? What pride is there in the self which brings wars and misery, conflict and confusion ? A nation is the glorification of the self and so the breeder of strife and sorrow.

Questioner : I am greatly attracted and yet afraid of sex. It has become a torturing problem and how is one to solve it ?

Krishnamurti ; It has become a consuming problem because we have ceased to be creative. Intellectually and morally we have become merely imitative machines ; religiously we merely copy, accept authority and are drugged. Our education narrows us ; our society, being competitive, wastes us ; the cinemas, radios, newspapers are continually telling us what to think, sensually and falsely stimulating us. We seek and are fed by incessant noise. So we find a release in sex which becomes a torturing problem.

Through self-awareness the repetitive habit of thought which we consider as thinking is brought into the light of understanding ; by observing it, examining it with kindly detachment, suspending judgment, we shall begin to awaken creative understanding. This is the process of disengaging thought-feeling from all hindrances, limitations ; when once we become aware of this process all our problems, trivial and complex, can be exposed to it and creative understanding extracted from it. So this is essential to grasp. Denial or acceptance, judgment or comparison, which mean identification, prevent the full flowering of thought-feeling. If you do not identify, then as thought-feeling flows, follow it through, think it out, feel it out as extensively and deeply as possible and so become aware of its wide and profound implications. Thus the narrow, small self-enclosed mind breaks through its self-imposed limitations and blockages. In this process of clarification there is inward, creative joy.

In this manner solve the problem of lust. And as I said, mere inhibition or suppression does not solve the problem but only acts as a further factor of excitation, disturbance, only strengthening the self-enclosing process of the me and the mine. Become aware of the problem as extensively and deeply as possible and thereby discover its cause. Do not identify with the cause by judging or comparing it, condemning or accepting it, but watch that cause expressing itself in many ways ; follow it through, think it out, feel it out intelligently, with tolerant detachment. In this extensional awareness the problem is resolved and transcended.

There is a difference between conquering sensuality and the state of non-sensuality. In non-sensuality thought-feeling is no longer a slave to the senses and merely to conquer is to be conquered again. Awareness, which brings creative understanding, frees thought-feeling from lust, but to find substitutions for lust is still to be lustful. There is no escape from conflict and sorrow save in right thinking. Without self-knowledge there is no

right thinking. Through awareness the ways of the self are discovered and it is this discovery that liberates, that is creative. Love is chaste but a mind that plots to be is not.

Questioner : Don't you think that there is a principle of destruction in life, a blind will quite independent of man, always dormant, ready to spring into action, which can never be transcended ?

Krishnamurti : Surely we know that within us there are these two opposing capacities : to destroy and to create, to be good and to be harmful. Now, are they independent of each other ? Is the will to destroy separate from the will to live, or is the will to live, to become, in itself a process of destruction ? What makes us destroy ? What makes us angry, ignorant, brutal ; what urges us to kill, to seek vengeance, to deceive ? Is it a blind will, a thing over which we have no control whatever—let us call it the devil—an independent force of evil, or an uncontrollable ignorance ? Is the urge to destroy inane or is it the response to a deeper demand to live, to be, to become ? Is this reaction never to be transcended, or can it slow down to be examined and so understood ? To slow down a response is possible. Or is there a blind spot which can never be examined, a result of heredity, an inborn result which has so conditioned our thinking that we are incapable of looking into it ? And so we think that there is a power of destruction, of evil, which cannot be transcended.

Surely anything that has been created, that has been made up, can be understood by those who have created it. This dual process of good and evil is in us to create and to destroy. We have created it and so we can understand it ; but to understand it we must have the faculty of dispassionate observation of ourselves which requires great alertness and pliable awareness. Or we can say that in all of us potentially there is a dormant evil, a power that is in itself destructive. Though we may be loving, generous, merciful, this power—like an earthquake—completely impersonal, seeks an occasional outburst. And as over an earthquake, over acts of nature we have no control, so over this power we have no influence whatever.

Now is this so ? Can we not, in understanding ourselves, understand the causes that exist in us to destroy and to create ? If first we can clear the confusion that exists in the superficial layer of our conscious mind, then into it because it is open, clear, the deeper layers of consciousness, with their contents, can project themselves. This clarification of the superficial layer comes when thought-feeling is not identifying but detached and so

capable of observing without comparison and judgment. Then only can it, the conscious mind, discover what is true. Thus you can test for yourself whether there is in you an element which is absolutely beyond your control, an element which is destructive. Then you can find out whether it is the result of conditioning or whether it is ignorance or whether it is a blind spot or an independent, uncontrollable evil force. Only then can you discover whether or not you are capable of transcending it.

The more you comprehend yourself and so bring about right thinking the less you will find that there is any tendency, any ignorance, any force within you that cannot be transcended. And out of this you will discover an ecstasy that comes with understanding, with wisdom. It is not the faith and the hope of the foolish. In understanding ourselves completely and thus creating the faculty to delve deeply within, we will find there is nothing that cannot be examined or understood. Out of this self-knowledge comes creative understanding ; but because we do not understand ourselves there is ignorance. What thought has created thought can transcend.

Questioner : Why are there so many insane, unbalanced people in the world ?

Krishnamurti : What is this civilization that we have built up ? A civilization which is the result of craving, the dominant factor of sensory gratification. And having produced a world in which sensate value dominates, naturally the creative sensibilities are either destroyed or warped or blocked. Through the value of the senses there is no release and so individuals resort to the fabrication of delusion, consciously or unconsciously, which eventually isolates them. Unless sensate value yields to eternal value we will have delusions and strife, confusion and war. To bring a fundamental change in value you must become thoughtful and discard those values of the self, of craving, through constant awareness and self-knowledge.

Questioner : I am intensely lonely. I cannot seem to go beyond this misery. What am I to do ?

Krishnamurti : This is not an individual problem only ; the whole human thought feels lonely. If we could think this out, feel this out deeply we would be able to transcend it. As I explained, we create through craving a dual process in ourselves, and thus there arises the I, the me, the self and the not-self, my work, my achievement and so on. Having created through craving this conflicting process of the I and not I, its natural outcome is solation, utter loneliness. In relationship, in action, if there is any

self-enclosing thought-feeling it is bound to build up isolating walls which cause intense loneliness.

Craving engenders fear, fear nourishes dependence, dependence on things, people or ideas. The greater the dependence the greater the inward poverty. Becoming aware of this poverty, loneliness, you try to enrich it, try to fill it with knowledge or activity, with amusement or mystery. The more you try to fill it, to cover it up, the more deeply does the real cause of loneliness get buried. The self is insatiable and there is no satisfying it. It is as a broken vessel, a bottomless pit which can never be filled.

By becoming aware of thought-feeling creating its own bondage and dependence and thus bringing about isolation ; by becoming aware of the cultivation of sensate values which must inevitably bring inward poverty ; out of this very awareness, out of this extensional, meditative understanding there is discovered the imperishable treasure. Through this constant awareness, if rightly unfolded, ever deeper and wider, there comes into being the serenity and joy of highest wisdom.

June 25, 1944

VIII

In the last few talks we have been discussing how to develop the faculty with which to discover what is true, in which alone is serenity and creative peace. This faculty is to be developed, as I explained, through right thinking—right thinking which is different from right, conditioned thought. In becoming aware we come upon the conflict of duality which if we do not deeply comprehend will lead to wrong kinds of effort. Right effort consists in thought-feeling freeing itself from this conflict of merit and demerit, the becoming and the not-becoming. To develop the perception of truth there must be candor, integrity of understanding, which can come only with humility. As I explained, virtue does not lie in developing qualities, which is to cultivate the opposites and so engender wrong effort ; but in freeing thought-feeling from craving virtue comes into being.

And we somewhat discussed relationship, dependence, fear and love ; how to set about freeing thought-feeling from dependence and fear which corrupt love.

I said that this morning we would try to understand what makes for simple life. Simple life is freedom from acquisitiveness, freedom from addiction and freedom from distraction. Freedom from acquisitiveness surely lies in understanding the cause that breeds in us the conflict of greed and envy. The more we acquire the greater the demand for possessions and to deny, to say, "I will not acquire" in no way solves the problem of greed and envy. But in watching it, in becoming aware of the process of acquisition and envy on all the different levels of our consciousness, we begin to understand their deeper significance, with all the economic, social and inward implications. This state of acquisitive conflict, competitive possessiveness is not conducive to simple life which is essential to understand the real. So if you become aware of acquisitiveness with its problems—not putting yourself in opposition to it and therefore developing the quality of non-acquisitiveness, which is only another form of greed—you will begin to be aware of its deeper and wider implications.

Then you will begin to understand that a mind caught up in greed and envy cannot experience the bliss of truth. A mind which is competitive, held in the conflict of becoming, thinking in terms of comparison, is not capable of discovering the real. Thought-feeling which is intensely aware is in the process of constant self-discovery which discovery, being true, is liberating and creative. Such self-discovery brings about freedom from acquisitiveness and from the complex life of the intellect. It is this complex life of the intellect that finds gratification in addictions : destructive curiosity, speculation, mere knowledge, capacity, gossip and so on ; and these hindrances prevent simplicity of life. An addiction, a specialization gives sharpness to the mind, a means of focussing thought, but it is not the flowering of thought-feeling into reality.

The freedom from distraction is more difficult as we do not fully understand the process of thinking-feeling which in itself has become the means of distraction. Being ever incomplete, capable of speculative curiosity and formulation, it has the power to create its own hindrances, illusions, which prevent the awareness of the real. So it becomes its own distraction, its own enemy. As the mind is capable of creating illusion this power must be understood before it can be wholly free from its own self-created distractions. Mind must be utterly still, silent, for

all thought becomes a distraction. Craving is the distorting factor and how can the mind that is capable of delusion know the simple, the real? Till craving in its multiple forms is understood and transcended, there is no joy of the inward, simple, full life. If you begin to be aware of the outward distractions and so trace them to the cause which is inner, then thought-feeling, which in itself has become the means of its own escape, its own cause of ignorance, will disentangle itself from the jungle of distractions. Through becoming aware of the outward distractions—possessions, relationships, amusements, pleasures, addictions—and by thinking-feeling them out, the inner distractions—escapes, knowledge, speculations, self-protective beliefs, memories and so on—are discovered. When there is an awareness of the outer and inner distractions there comes deep understanding, and only then is there a natural and easy withdrawal from them. For thought-feeling to discipline itself not to be distracted, prevents the understanding of the nature and cause of distraction, and so discipline itself becomes an escape, a means of distraction.

Simple life does not consist in the mere possession of a few things but in the freedom from possession and non-possession, in the indifference to things that comes with deep understanding. Merely to renounce things in order to reach greater happiness, greater joy that is promised, is to seek reward which limits thought and prevents it from flowering and discovering reality. To control thought-feeling for a greater reward, for a greater result, is to make it petty, ignorant and sorrowful. Simplicity of life comes with inner richness, with inward freedom from craving, with freedom from acquisitiveness, from addiction, from distraction.

From this simple life there comes that necessary one-pointedness which is not the outcome of self-enclosing concentration but of extensional awareness and meditative understanding. Simple life is not the result of outward circumstances; contentment with little comes with the riches of inward understanding. If you depend on circumstances to make you satisfied with life then you will create misery and chaos, for then you are a plaything of environment, and it is only when circumstances are transcended through understanding that there is order and clarity. To be constantly aware of the process of acquisitiveness, of addiction, of distraction, brings freedom from them and so there is a true and simple life.

Questioner : My son was killed in this war. I have another son twelve years old and I do not want to lose him too, in another war. How is another war to be prevented?

Krishnamurti : I am sure this same question must be put by every mother and father throughout the world. It is a universal problem. And I wonder what price the parents are willing to pay to prevent another war, to prevent their sons from being killed, to prevent this appalling human slaughter ; how much they really mean when they say that they love their children, that war must be prevented, that they must have brotherhood, that a way must be found to stop all wars.

To create a new way of life you must have a new revolutionary way of thinking-feeling. You will have another war, you are bound to have another war, if you are thinking in terms of nationalities, of racial prejudices, of economic and social frontiers. If each one really considers in his heart how to prevent another war he must put aside his nationality, his particular specialized religion, his greed and ambition. If you do not you will have another war for these prejudices and the adherence to specialized religions are merely the outward expressions of your selfishness, ignorance, ill will, lust.

But you will answer that it will take a very long time for each one of us to change and so to convince others of this point of view ; society is not prepared to receive this idea ; politicians are not interested in it ; the leaders are incapable of this conception of one universal government or State without separate sovereignties. You might say that it is an evolutionary process which will gradually bring about this necessary change. If you replied in this manner to the parent whose son is going to be killed in another war and if he really loved his son, do you think he would find hope in this gradual evolutionary process ? He wants to save his son, and he wants to know what is the surest way to stop all wars. He will not be satisfied with your gradual evolutionary theory. Is this evolutionary theory of gradual peace true or invented by us to rationalize our lazy and egotistic thought-feeling ? Is it not incomplete and so not true ? We think that we must go through the various states, the family, the group, the nation and the inter-nation and then only will we have peace. It is but a justification of our egotism and narrowness, bigotry and prejudice ; instead of sweeping away these dangers we invent a theory of progressive growth and sacrifice to it the happiness of others and ourselves. If we apply our mind and heart to the disease of ignorance and selfishness, then we shall create a sane and happy world.

We must not think and feel horizontally but vertically. That is, instead of following the course of lazy, selfish, ignorant

thought-feeling of gradualism, of slow enlightenment through the process of time, of following this stream of continual conflict and misery, of constant mass murder and a period of rest from it—called peace—and an eventual paradise on earth ; instead of thinking-feeling along these horizontal lines, can we not think-feel vertically ? Is it not possible to pull ourselves out of the horizontal continuance of confusion and strife and to think-feel away from it, anew, without the sense of time, vertically ? Without thinking in terms of evolution which helps to rationalize our laziness and postponement, can we not think-feel directly, simply ? The love of the mother thinks-feels directly and simply but her egotism, her national pride and so on help her to think-feel in terms of gradualism, horizontally.

The present is the eternal, neither the past nor the future can reveal it ; through the present only the timeless is realized. If you really desire to save your son and so mankind from another war, then you must pay the price for it : not to be greedy, not to have ill will and not to be worldly ; for lust, ill will and ignorance breed conflict, confusion and antagonism ; they breed nationalism, pride and the tyranny of the machine. If you are willing to free yourself from lust, ill will and ignorance, then only will you save your son from another war. To bring happiness to the world, to put an end to this mass murder, there must be complete inward revolution of thought-feeling which brings about new morality, a morality not of the sensate but based on freedom from sensuality, worldliness and the craving for personal immortality.

Questioner : You talk of meditative awareness but you never talk of prayer. Are you opposed to prayer ?

Krishnamurti : In opposition there is no understanding. Most of us indulge in petitionary prayer and this form of prayer cultivates, strengthens duality, the observer and the observed, which are a joint phenomenon. Only when this duality ceases is there the whole. However much you may petition your answer will be according to your demand, but it will not be of the real. The answer to a desire is in the desire itself. When the mind-heart is utterly still, utterly silent, then only is there the whole, the eternal.

Some time ago I saw a person who said he had been praying to God and one of his petitions was for a refrigerator. Please do not laugh. And he had acquired not only a refrigerator but also a house, so his prayers were answered and God was a reality, he asserted.

When you ask you will receive but you will have to pay for it ; according to your demands you are answered but there is a

price for it. Greed replies to greed. When you ask out of greed, out of fear, out of want, you will have an answer but you must pay for it and you pay for it through wars, strife and misery. The centuries of greed, cruelty, ill will, ignorance manifest themselves when you call upon them. So to indulge in prayer without self-knowledge, without understanding, is disastrous. The meditative awareness of which I have been speaking is the outcome of self-knowledge in which alone there is right thinking, and it is this that frees the mind-heart from the dual process of the observer and the observed, for they are a joint phenomenon, a joint occurrence. The observer is ever conditioning the observed and it is extremely difficult to go beyond the observer and the observed, to go beyond and above the created. The thinker and his thought must cease for the Eternal to be.

I have been trying to explain in my talks how to clarify the confusion that exists between the observer and the observed, the thinker and his thought, through self-knowledge and right thinking. For without self-clarification, the observer is ever conditioning the observed and so cannot go beyond himself and becomes imprisoned. He is caught in his own delusion. For the realization of that which is not created, not made up, thought-feeling must transcend the created, the result, the self ; thought-feeling must cease to demand, cease to acquire, cease to be distracted by any form of ritualism and memory. If you will experiment you will discover how extremely difficult it is for thought to be wholly free from its own chattering and creation. Only when it is so free, only when the observer and the observed have ceased, is there the Immeasurable.

Questioner : I have been writing down as you suggested. I find that I cannot get beyond the trivial thoughts. Is it because the conscious mind refuses to acknowledge the subconscious cravings and demands, and so escapes into an empty blockade ?

Krishnamurti : I suggested that to slow down the mind in order to examine the thought-feeling process, you should write down *every* thought-feeling. If one wishes to understand, for example, a machine of high revolution one has to slow it down, not stop it for then it becomes merely a dead matter ; but make it turn gently, slowly, to study its structure, its movement. Likewise if we wish to understand our mind, we must slow down our thinking—not put a stop to it—slow it down in order to study it, to follow it to its fullest extent. And to do this I suggested that you should write down *every* thought-feeling. It is not possible to write down every thought and feeling for there are too many of

them, but if you attempted to write a little every day you would soon begin to know yourself ; you would begin to be aware of the many layers of your consciousness, of their interrelation and interresponse. This awareness is difficult but if you would go far you must begin near.

Now, the questioner finds his thoughts are trivial and that he cannot get beyond them. He wants to know if this triviality is the result of an escape from the deeper cravings and demands. Partly it is and also our thoughts and feelings are in themselves petty, trivial, small. The root of understanding lies through the small, the trivial. Without understanding the small, thought-feeling cannot go beyond itself. You must become aware of your trivialities, your narrowness, your prejudices to understand them, and you can understand only when there is humility, when there is neither judgment nor comparison, acceptance nor denial. Thus there is the beginning of wisdom. Most of our thought-feeling is trivial. Why not recognize and understand its cause : the self, the result of vast and petty ignorance ? Just as in following a thin vein you may come upon riches so if you follow, think-out, feel-out the trivial you will discover deep treasures. The small may hide the deep but you must follow it. The trivial if you study it gives promise of something beyond. Do not brush it aside but become aware of every thought-feeling for it has a significance.

The blockages may occur either because the conscious mind does not want to respond to deeper demands, which may necessitate a different course of action and so bring about trouble and pain, or it is incapable of wider and deeper thought-feeling. If it is the lack of capacity, you can create it only through persistent and constant awareness, through searching, observing, studying.

I only suggested writing down every thought-feeling as a means of cultivating this comprehensive, extensional awareness which is not the concentration of exclusion, not the concentration of self-enclosing isolation. This extensional awareness comes through understanding, not through mere judgment or comparison, denial or acceptance.

Questioner : What guarantee have I that the new faculty of which you speak will come into being ?

Krishnamurti : I am afraid none whatever ! This is not an investment, surely. If you are seeking surety then you will meet death but if you are uncertain, therefore adventuring, seeking, the real will be discovered. We want to be guaranteed, we want to be sure of the result before we even try for we are lazy and thoughtless and do not wish to set out on the long journey of:

self-discovery. We do not apply ourselves ; we want enlightenment to be given to us in exchange for our effort which indicates possessive security. In security there is no discovery of the real ; this search for security is self-protectiveness and in the self there is ignorance and sorrow. To understand, to discover the real, there must be the abandonment of the self ; there must be negative comprehension for that which lies beyond all the cunning schemes of the self. What is discovered in the search of self-knowledge is true and it is this truth that is liberating and creative—not my guarantee that you will be liberated which would be utter folly. We are in conflict, in confusion, in sorrow and it is this suffering, not any promise of reward, that must be the compelling force to seek, to search out and to discover the real. This search must be made by each one of us and self-knowledge is to be cultivated through constant self-awareness ; right thinking comes with self-knowledge which alone brings peace and understanding. The end is made distant through greed.

Questioner : Is it wrong to have a Master, a spiritual teacher on another plane of existence ?

Krishnamurti : I have tried to answer the same question put in different ways at different times but apparently few wish to understand. Superstition is difficult to throw off for the mind creates it and becomes its prisoner.

How difficult it is to find what is true in what one reads, in one's daily relationship and thought ! Prejudice, tendency, conditioning dictate our choice ; to discover what is true these must be set aside ; mind must discard its own self-restricting, narrow thoughts-feelings. To discover what is true in our thoughts, feelings and actions is extremely difficult and how much more difficult it is to discern the true in a supposedly spiritual world ! If we want a teacher, a guru, it is sufficiently difficult to find a physical one and how much more complex, deceptive, confusing it must be to search out a teacher in a so-called spiritual world, in another plane of existence. Even if a supposedly spiritual teacher chooses you, you are really the chooser—not the supposed teacher. If you do not understand yourself in this world of action and interaction, of lust, ill will and ignorance, how can you trust your judgment, your capacity to discern, in a supposedly spiritual world ! If you do not know yourself, how can you discern what is true ? How do you know that your own mind which has the power to create illusion has not created the Master, the teacher ? Is it not vanity that persuades you to seek the Master and be chosen ?

There is a story of a pupil going to a teacher and requesting him to lead him to the Master ; the teacher said that he would only if he, the pupil, did exactly as he was told. The pupil was delighted. For seven years he was told he must live in the nearby cave and there follow the teacher's instruction. He was told that first he must sit quietly, peacefully, in concentrated thought ; then in the second year he was to invite the Master into the cave ; the third he was to make the Master sit with him ; in the fourth he was to talk with him ; in the fifth year he was to make the Master move about in the cave ; in the sixth to make him leave the cave. After the sixth year the teacher asked the pupil to come out and said to him, " Now you know who the Master is."

The mind has the power to create ignorance or to discern what is true. In this search for the Master, there is always in it the desire to gain and so there arises fear ; and a mind that is seeking a reward and so inviting fear, cannot understand what is true. It is the height of ignorance to think in terms of reward and punishment, of the superior and the inferior. Besides can anyone help you to discover what is true in your own thoughts-feelings ? Others may point out but you yourself have to search out and discover what is true.

If you look to another to be saved from suffering and ignorance, from this chaotic and barbarous world, you will only create further confusion and ill will, further ignorance and sorrow. You are responsible for your own thoughts-feelings-actions ; you alone can bring clarity and order ; you alone can save yourself from yourself ; by your understanding alone can you transcend greed, ill will and ignorance.

Each one of us, here, I hope, is trying to seek the real, the imperishable, and is not to be distracted by the beauty of wayside shrines, by the trimmings of the sign post, by ritualism. There is no authority that can lead you to the ultimate reality and that reality lies in the beginning as in the end. Do not stop at the sign posts nor be caught up in the pettiness of groups, nor become enamored of the chanting, of the incense, of the ritual. The reliance on another for self-knowledge adds more ignorance, for the other is yourself. The root of understanding is hidden in yourself. The perception of the true lies in right thinking, in humility, in compassion, in simple life, not in the authority of another. The authority of another, however great, leads to further ignorance and sorrow.

July 2, 1944

It is important at all times and especially in times of much suffering and confusion to find for ourselves that inward creative joy and understanding. We have to discover it for ourselves but sensuousness, prosperity and personal power, in all their different forms, prevent creative peace and happiness. If we use our energies for the gratification of the senses we will inevitably create values which will bring prosperity, worldliness, but with these come war, confusion and sorrow. If we seek personal immortality we will nourish the greed for power which expresses itself in many ways : national, racial, economic and so on, from which flow great disasters with which we are all familiar.

We have been discussing during the last eight talks these matters. It is necessary to understand ourselves, for in understanding ourselves we will begin to think rightly and in the process of right thinking we will discover what it means to live deeply and creatively and to realize that which is beyond all measure. To live fully and creatively there must be self-knowledge ; and to know, there must be candor and humility, love and thought freed from fear. Virtue lies in the freedom from craving and craving brings multiplicity and repetition and makes life complex, tormenting and sorrowful.

A simple life, as I explained, does not merely consist in the possession of few things, but in right livelihood and in the freedom from distractions, addictions and possessiveness. Freedom from acquisitiveness will create the means of right livelihood but there are certain obvious wrong means. Greed, tradition and the desire for power will bring about the wrong means of livelihood. Even in these times when everybody is harnessed to a particular kind of work, it is possible to find right occupation. Each one must become aware of the issues of wrong occupation with its disasters and miseries, weary routine and death dealing ways. Is it not necessary for each one to know for himself what is the right means of livelihood ? If we are avaricious, envious, seeking power, then our means of livelihood will correspond to our inward demands and so produce a world of competition, ruthlessness, oppression, ultimately ending in war.

So surely it is imperative that each one should think over his problem ; perhaps you will not be able to do anything immediately but at least you can think-feel seriously about it, which will

bring its own action. Talent and capacity have their own dangers and if we are not aware we become slaves to them. This slavery produces anti-social action, bringing misery and destruction to man. Without right understanding talent and capacity become an end in themselves and so disaster follows, for him who has it and for his fellowman.

Without the discovery and the understanding of the real, there is no creative joy, no peace ; our life will be a constant struggle and pain ; our actions and relationships will have no significance ; outward legislation and compulsion will never produce inward riches, treasures that are imperishable. To understand the real, we must become aware of the process of our thinking, of the way of our memory and of the interrelated layers of our consciousness. Our thought is the result of the past. Our being is founded on the past. Organically and in thought we are copies. Organically we can understand the copies that we are and we can, by understanding them, comprehend their reactions, imitative actions and responses. But if our thought-feeling is merely imitative, the result of mere tradition and environment, there is little hope of going beyond itself. But if we recognize and understand the limits of environmental influences and are capable of going beyond their imitative restrictions, then we shall find that there is a freedom from copy in which is the real.

A copy, a thing that is put together, the self, can never understand that which is not made up, the uncreated. It is only when the copy, the self, the me and the mine ceases that there is the ecstasy of the imperishable. The self thinks-feels in terms of gathering, accumulating, experiencing ; it thinks-feels in terms of the past, of the future or of continuing the present. This accumulative process of memory strengthens the self which is the cause of ignorance and sorrow. Without understanding the ways of the self, those of us who are politically and socially inclined are apt to sacrifice the present with the hope of creating a better world in the future ; or there are some who wish to continue the present ; or there are those who look to the past. Without understanding the self and transcending it, all such actions must end in calamity. In becoming aware of the process of the self with its accumulative memory, we shall begin to understand its time-binding quality, the craving for continued identification. Till we understand the nature of the self and transcend its time-binding quality, there can be no peace, no happiness. As the self is, so is the environment, political and social.

It is the time-binding quality of the self with its identifying memory that must be studied, understood and so transcended. Desire, especially pleasurable desire, is singularistic ; and it is memory that gives identified continuity to the me and the mine. Thought-feeling which is ever in movement, ever in flux, when it identifies itself with the me and the mine becomes time-binding, giving identified continuity to memory, to the self. It is this memory which is ever increasing and multiplying that must be abandoned. It is this memory that is the cause of copy, of the movement of thought from the known to the known, thus preventing the realization of truth, the uncreated. Memory must become as a shell without a living organism in it. To discover the unknowable reality, we have to transcend the time-binding quality of the self, the identifying memory. This is an arduous task. Through meditative awareness the binding process of memory is to be understood ; through constant awareness of every thought-feeling craving for identity is observed and understood. Thus through alert and passive awareness, thought-feeling frees itself from the time-binding quality of memory of the me and the mine. It is only when the self ceases to create that there is the uncreated.

Questioner : In the Bhagavad Gita, Krishna urges Arjuna to enter into battle. You say right means to right ends. Are you opposed to the teachings of Krishna ?

Krishnamurti : Perhaps some of you have not heard of this book ; it is the sacred book of the Hindus in which Krishna, supposed to be the manifestation of God, urges Arjuna the warrior, to enter into battle. Now, the questioner wants to know if I am opposed to this teaching which urges Arjuna to fight. This teaching can be interpreted in many ways, each interpretation creating contention. We can think of many interpretations but I do not want to indulge in speculation which would be futile. Let us think-feel without the crippling burden of spiritual authority. This is of primary importance to understand the real.

To accept authority, especially in matters that concern right thinking, is utterly foolish. To accept authority is binding, hindering and the worship of authority is self-worship. It is a form of laziness, thoughtlessness, leading to ignorance and sorrow.

Most of us desire to have a world in which there is peace and brotherhood, in which ruthlessness and war have no place, in which there is kindness and tolerance. How are we to achieve it ? To bring about right ends surely right means must be employed. If you would have tolerance, *you* must be tolerant,

you must put away intolerance from you. If you would have peace, *you* must use right means for it, not wrong methods, brutality and violence. This is obvious is it not ? If you would be friends with another, you must show courtesy and kindness ; there must be no anger, no cause for enmity. So you must use right means to create-right ends, for in the very means is the end. They are not separate ; they do not lie distant. So if you would have peace in this world, you must use peaceful methods. You may have right ends but wrong means will not achieve them. Surely this is an obvious fact but unfortunately we are carried away by repetitive authority, by propaganda, by ignorance. The thing in itself is simple and clear. If you would have a brotherly, unified world, then you must put away the causes of disruption : enmity, jealousy, acquisitiveness, nationality, racial difference, pride and so on. But very few of us are willing to put aside our craving for power, our specialized religion, our ill will and so on ; we are unwilling to abandon these and yet we want peace, a non-competitive and sane world !

You cannot have peace in the world except through peaceful means. You must eradicate in yourself the causes of enmity by right and intelligent means, by right thinking. Self-knowledge cultivates right thinking. But as most of us are ignorant of ourselves and as our thinking-feeling is self-contradictory our thought is non-existent. So we are led, driven and made to accept. Through constant awareness of every thought-feeling the ways of the self are known, and out of self-knowledge comes right thinking. Right thinking will create the right means for a sane and peaceful world.

Questioner : How am I to get rid of hate ?

Krishnamurti : There are similar questions with regard to ignorance, anger, jealousy. In answering this particular question, I hope to answer the others also.

A problem cannot be solved on its own plane, on its own level. It must be understood and so dissolved from a different and deeper level of abstraction. If we wish merely to get rid of hate by suppressing it or treating it as a tiresome and interfering thing then we shall not dissolve it ; it will reoccur again and again in different forms for we are dealing with it on its own limited, petty level. But if we begin to understand its inner causes and its outer effects, and so make our thought-feeling wider and deeper, sharper and clearer, then hate will disappear naturally, for we are concerned with deeper and more important levels of thoughts-feelings.

If we are angry and if we are able to suppress it, or so control ourselves that it does not rise up again, our mind is still as small and insensitive as before. What has been gained by this effort not to be angry if our thought-feeling is still envious and fearful, narrow and enclosed ? We may get rid of hate or anger, but if the mind-heart is still stupid and petty it will create again other problems and other antagonisms and so there is no end to conflict. But if we begin to be aware and so understand the causes of anger and their effects, then surely we are widening and freeing thought-feeling from ignorance and conflict. In becoming aware we shall begin to discover the causes of anger or of hate which are self-protective fears in different forms. Through awareness we discover we are angry, perhaps, because our particular belief is being attacked ; on examining it further we question if belief, creed, are necessary at all. We become more aware of its wider significance ; we perceive how dogmas, ideologies divide people, giving cause to antagonism, to various forms of cruel and stupid absurdities. So through this extensional awareness, through comprehension of its inward significance, anger soon fades away ; through this process of self-awareness the mind has become deeper, quieter, wiser and so the causes of hate and anger have no place in it. In freeing thought-feeling from anger and hate, from greed and ill will, there comes a gentleness, the only cure. This gentleness, compassion, is not the result of suppression or substitution but is the outcome of self-knowledge and right thinking.

Questioner : Though you have talked about it, I find concentration extremely difficult. Would you kindly go into it again ?

Krishnamurti : Is not interested attention necessary if we would understand ? Especially is it necessary if we would understand ourselves, for our thoughts and feelings are so vagrant, quick and apparently disconnected. To understand ourselves an extensional awareness is essential, not an exclusive mind with its rejections and judgments, not a narrowing concentration. From extensional awareness comes one pointedness, true concentration.

Now why is it that we find concentration so difficult ? Is it not because most of our thinking is a distraction, a dissipation ? Either through habit, laziness or through interests, or because our thought-feeling has not completed itself, thought wanders or is repetitive. If it wanders because of interest merely to suppress or control thought is of little use, for such suppression and control is another additional factor for further disturbance. Thought will revert to that interest, however trivial, over and over again till all

its value ceases. So if thought wanders because of interest why not think it through instead of resisting it ? Go with it, become aware of all its implications, study it disinterestedly till that particular thought, however stupid and petty, is understood and so dissolved. Thus you will discover through this process of extensional awareness that repetitive thoughts of trivial interest cease ; and they cease only when you consciously think-feel them out, not suppress them. If thought wanders because of habit it is indicative and to become aware of it is important. If thought-feeling is caught in habit it is merely mechanical repetition and copy, and so is not thinking at all. If you examine such habit of thought you will perceive that it might be caused by education, through fear of opinion, through religious upbringing, through environmental influence and so on. So your thought follows a groove, a pattern which reveals your own state of being. It might be through laziness that thought wanders. Again this is also very indicative, is it not ? To be aware of laziness is to become alert but to be unaware of it is to be truly lazy. We allow ourselves to become lazy through wrong diet, not paying sufficient attention to health or through circumstances or relationships that put us to sleep and so on. Thus when we become aware of the causes of our laziness we may produce inward disturbances which have outward effect, and so we may prefer to be lazy. Or thought is repetitive because it is never allowed to complete itself. Just as an unfinished letter becomes a source of irritation so unfinished thought-feeling becomes repetitive.

Through constant awareness you will begin to find out for yourself why your thought-feeling wanders or is repetitive, whether because of interest or habit or laziness, or because it is not completed. If you pursue your thoughts-feelings diligently, alertly, with passive disinterested watchfulness, there comes an extensional concentration which is essential for the understanding of the real. A mind that is formulating, creating, cannot understand creation, the uncreated. How can a chattering, noisy mind comprehend the immeasurable ? Of what value is a beautiful piece of art to a child ? It will play with it and is soon tired of it. So it is with most of us. We believe or disbelieve ; we have other people's experiences and knowledge. Our minds are petty, cruel, ignorant. Our minds are broken up, there is no integration and stillness. How can such a mind understand that which is beyond all measure, beyond all formulation ! To be truly concentrated all valuation must cease. Awareness flows into deep and quiet pools of meditation.

Questioner : Do I not owe something to my race, to my nation, to my group ?

Krishnamurti : What is your nation, your race ? Each people say its nation, its group, its race. Out of this thoughtless assertion there is confusion and conflict, untold sorrow and degradation. You and I are one ; there is neither the East nor the West. We are human beings, not labels. We have artificially created nations, races, groups in opposition to other nations, races and groups. We have created them, you and I, in our search for power and fame ; in our desire to be exclusive ; in our delight in those singularistic, self-enclosing cravings ; through greed, ill will and ignorance we have created national, racial and economic barriers. We have artificially separated ourselves from our fellow-men. Does a thoughtful man owe something to that which is the outcome of ill will and ignorance ? If you are still part of the nation, the group, the race, the result of fear and greed, then being of it you are responsible for sorrow and cruelty. Then what you are your race, your nation, your group is. Then how can you owe something to that of which you are a part ? Only when you put yourself in opposition to the mass, then in your individualistic, exclusive response debt is incurred. But surely such a reaction is false for you are the group, the nation, the race ; out of you it has come into being ; without you it is not.

So the question is not whether you are indebted to it but how to transcend it ; how to go beyond the causes that have produced this separative, exclusive existence. By asking yourself what is your duty, your karma, your relationship with the mass, with the nation, you are putting to yourself a wrong question which will have only a wrong answer.

You have created the nation in your desire for self-worship, for self-glory and any answer to that will still be conditioned by your craving. An answer to a desire is in the desire itself. So the question is how to transcend the responses of individuality, of the mass or of the nation. You can go above and beyond them only through self-awareness in which the self, the cause of conflict, antagonism and ignorance, is observed disinterestedly and so understood and dissolved. The price of right thinking is its own reward.

Questioner : Are there different paths to Reality ?

Krishnamurti : Would you not put the question differently ? Each one of us has several tendencies, each tendency creating its own difficulties. In each one of us there is a dominant tendency, intellectual, emotional or sensuous ; a tendency towards knowledge, devotion or action. Each has its own complexity and

trial. If you pursue one exclusively, rejecting the others, you will not discover completeness, reality ; but by becoming aware of the difficulties of each tendency, thus understanding them, the whole is realized. When we ask if there are not different paths to reality, do we not mean the difficulties and hindrances which each tendency meets with and how they are transcended so as to discover the real ? To transcend them you have to become aware of each tendency and watch it with disinterested passive alertness ; and through understanding its conflicts and trials go beyond and above it. Through constant meditative awareness these various tendencies with their hindrances and joys are understood and made whole.

July 9, 1944

X

I have been saying that to lay emphasis on the immediate does not solve the very complex human problem. I mean by the immediate, the urgent consideration of the senses and their gratification. That is, to lay emphasis on the economic and social values instead of on the primary and eternal, leads to distorted and terrible actions. The immediate becomes the future when sensate values and their gratifications are promised by sacrificing the present ; when the present is sacrificed in the hope of a future happiness or of a future economic well-being, then is the beginning of cruel thoughtlessness and disaster. Such emphasis must inevitably lead to further chaos for in giving importance to that which is secondary, we miss the whole, the real, and so bring about confusion and misery. Each one must become aware, must think out and feel out for himself what is involved in giving primary importance to the gratification of sensory desires. To yield to the values of the senses is to ultimately bring about war, economic and social catastrophes. To seek enrichment in things, made by hand or by mind, is to create inward poverty which brings untold misery. Accumulation and its importance deprives thought-feeling of the realization of the real which alone will bring order, clarity and happiness.

If one seeks first to cultivate the inner, the real, then the secondary, the economic and social order will come wisely into being ; otherwise there will be constant economic and social upheavals, wars and confusion. In seeking the Eternal we will be able to bring order and clarity. The part is never the whole and the cultivation of the part brings ceaseless confusion, conflict and antagonism.

To comprehend the whole we must first understand ourselves. The root of understanding lies in oneself and without the understanding of oneself there is no comprehension of the world ; for the world is oneself. The other, the friend, the relation, the enemy, the neighbor, near or far, is yourself.

Self-knowledge is the beginning of right thinking and in the process of self-knowledge the Infinite is discovered. The book of self-knowledge has no beginning and no end. It is a constant process of discovery and what is discovered is true and truth is liberating, creative. If in that process of self-understanding we seek a result, such a result is binding, enclosing and hindering and so the Immeasurable, the Timeless is not discovered. To seek a result is to search out value which is to cultivate craving and so to engender ignorance, conflict and sorrow. If we are seeking to understand, to read this complex rich book, then we will discover its infinite riches. To read this book of self-knowledge is to become aware. Through self-awareness each thought-feeling is examined without judgment and thus allowed to flower which brings understanding ; for in following each thought-feeling fully we will find that in it all thinking is contained. We can think-feel completely only when we are not seeking a result, an end.

In this process of self-knowledge right thinking comes into being ; and right thinking frees the mind from craving. The freedom from craving is virtue. Mind must free itself from craving, the cause of ignorance and sorrow. For the mind to be virtuous, to be free from craving, complete candor, honesty, which comes with humility, is essential. And such integrity is not a virtue, not an end in itself but is a by-product of thought freeing itself from the process of craving, which principally expresses itself in sensuality, in prosperity or worldliness, in personal immortality or fame. Thought in freeing itself from craving will comprehend the nature of fear and so in transcending it there will be love which is in itself eternal. Simple life does not consist merely with the contentment of a few things but rather in the freedom from acquisitiveness, dependence and distraction, inner and outer. Through constant awareness the time-binder, the identifying process of

memory which builds up the self, is thus dissolved. Only then can the ultimate reality come into being.

To understand oneself, this complex entity, is most difficult. A mind that is burdened with value and prejudice, judgment and comparison cannot comprehend itself. Self-knowledge comes with choiceless awareness and when craving no longer distorts thought-feeling then in that fullness, when the mind is utterly still, creatively empty, the Highest is.

Questioner : I had a son who was killed in this war. He did not want to die. He wanted to live and prevent this horror being repeated. Was it my fault that he was killed ?

Krishnamurti : It is the fault of every one of us that this present horror is going on. It is the outward result of our every day inner life of greed, ill will and lust, of competition, acquisitiveness and specialized religion. It is the fault of everyone who, indulging in these, has created this terrible calamity. Because we are nationalistic, singularistic, passionate, each one of us is contributing to this mass murder. You have been taught how to kill and how to die, but not how to live. If you wholeheartedly abhorred killing and violence in any form then you would find ways and means to live peacefully and creatively. If that were your chief and primary interest then you would search out every cause, every instinct that makes for violence, for hatred, for mass murder. Are you so wholeheartedly interested in stopping war ? If you are then you must eradicate in yourself the causes of violence and killing for any reason whatsoever. If you wish to stop wars then there must take place a deep, inner revolution of tolerance and compassion ; then thought-feeling must free itself from patriotism, from its identification with any group, from greed and those causes that breed enmity.

A mother told me that to give up these things would not only be extremely difficult but also would mean great loneliness and utter isolation which she could not face. So was she not responsible for untold misery ? You might agree with her and so by your laziness, thoughtlessness, add fuel to the ever increasing flames of war. If, on the contrary, you attempted seriously to eradicate the causes of enmity and violence in yourself, there would be peace and joy in your heart which would have immediate effect about you.

We must re-educate ourselves not to murder, not to liquidate each other for any cause however righteous it may appear to be for the future happiness of mankind, for an ideology however promising ; not merely be educated technically, which inevitably

makes for ruthlessness ; but to be content with little, to be compassionate and to seek the Supreme.

The prevention of this ever increasing destruction and horror depends on each one of us, not on any organization or planning, not on any ideology, not on the inventions of greater instruments of destruction, not on any leader but on each one of us. Do not think that wars cannot be stopped by so humble and lowly a beginning—a stone may alter the course of a river—to go far you must begin near. To understand the world chaos and misery you must comprehend your own confusion and sorrow, for out of these come the magnified issues of the world. To understand yourself there must be constant meditative awareness which will bring to the surface the causes of violence and hate, greed and ambition, and by studying them without identification, thought will transcend them. For none can lead you to peace save yourself ; there is no leader, no system that can bring war, exploitation, oppression to an end save yourself. Only by your thoughtfulness, by your compassion, by your awakened understanding can there be established good will and peace.

Questioner : Though you explained last week how to get rid of hate, would you mind going into it again as I feel that what you said was of great importance.

Krishnamurti : Hate is the result of a petty mind, of a small mind. A narrow mind is intolerant. A mind that is in bondage is capable of resentment. Now, a little mind saying to itself that it must not hate still remains little. An ignorant mind is the cause of enmity and of conflict.

So the problem then is not how to get rid of hate but rather how to destroy ignorance, the self, that causes narrow thought-feeling. If you merely overcome hate without understanding the ways of ignorance then that ignorance will produce other forms of antagonism, and so thought-feeling will be violent and ever in conflict. How then are you to free the mind from ignorance, from stupidity ? Through constant awareness ; by becoming aware that your thought-feeling is small, petty and narrow and not being ashamed of it, by understanding the causes that have made it little and self-enclosed. In understanding the deep and extensional causes, intelligence, disinterested generosity and kindness come into being and hate yields to compassion. Through constant awareness the cause of ignorance, the process of the self, with its burden of the me and the mine, my achievement, my country, my possessions, my god, is being discovered, understood and dissolved. To understand there must be no

judgment or comparison, no acceptance or denial, for all identification prevents that passive awareness in which alone the discovery of what is true is made. And it is this discovery that is creative and liberating. If the mind is aware negatively, passively, then being open it is able to discover the bondage, the limiting influence or idea, and so free itself from them.

So no problem can be solved on its own level ; it is to be solved on a different level of abstraction. Thinking is a process of expansion, of inclusive inquiry, not a concentrated denial or assertion. In trying to understand hate and its causes, in trying to free thought-feeling from hindrances, from delusions, mind becomes deeper and more extensive. In the greater the lesser ceases to be.

Questioner : Is there anything after death or is it the end ? Some say there is continuation, others annihilation. What do you say ?

Krishnamurti : In this question many things are involved ; and as it is complex we will have to go into it, if you wish, deeply and openly. First of all, what do we mean by individuality ? For we are not considering death abstractly but the death of an individual, of the particular. Will the individual self with name and form continue, or will he cease to exist ? Will he take birth again ? Before we can answer this question we must find what makes up individuality. A wrong question has no right answer ; only a right question may have an answer. And all questions concerning the deep problems of life have no categorical answer for each one must discover what is true for himself. Truth alone gives freedom.

Is not individuality, though it may have a different form and name, the result of a series of accumulated responses and memories from the past, from yesterday ? Each one of us is the result of the past and the past contains the you and the many, the you and the other. You are the result of your father and mother, of all the fathers and mothers ; you are the father, the maker of the past, the father of the future. Thus through identifying memory the self is created, the me and the mine ; so the self becomes the time-binder. From this arises the question of whether the self continues or is annihilated after death. Only when the self, the becomer and the non-becomer, the creator of the past, the present and the future, the time-binder, is transcended, then only is there that which is deathless, timeless.

In this there is also the question of cause and effect. Are cause and effect separate or is effect within the cause ? They flow together, they exist together and they are a joint phenomenon,

not to be separated. Though effect may take "time" to come into being, the seed of effect is in the cause, it co-exists with the cause. It is no longer cause *and* effect but a much more subtle, delicate problem to be thought out, to be experienced. Cause-effect becomes the means of restricting, conditioning consciousness and these restrictions produce conflict and sorrow. These restrictions, subtle and inward, must be self-discovered and understood which will ultimately free thought from ignorance and pain.

In this question of birth and death, of continuity and annihilation, is there not implied progress, gradualism ? Do not some of us think that gradually, through repeated birth and death, through time, the self, becoming more and more perfect, will ultimately realize supreme bliss ? Is the self a permanent entity, a spiritual essence ? Is the self not made up, put together and so impermanent ? Is not the self a result and so, in itself, not a spiritual essence ? Has not the self a continuity through identifying memory, subject to time, and therefore impermanent and transitory ? That which is in itself impermanent, put together, a result, how can it reach the causeless, the eternal ? That which is the cause of ignorance and sorrow, how can it attain supreme bliss ? That which is the product of time, how can it know the timeless ?

Realizing the impermanency of the self, there are those who say the permanent is to be found by throwing off the many layers of the self which requires time and so to reincarnate is necessary. The self, the result of craving, the cause of ignorance and sorrow, continues, as we observe ; but to understand it and to transcend it we must not think in terms of time. Through time the timeless is not realized. Is not this approach to reality through gradualism, through slow evolutionary process, through birth and death, erroneous ? Is it not the rationalization of conditioned thought, of postponement, of laziness and ignorance ? This idea of gradualism exists, does it not, because we do not think-feel directly and simply ? We choose a satisfactory explanation, a rationalization of our confused and lazy effort. Through conditioned thinking, through postponement can the real be discovered ? The self, the cause of ignorance and sorrow, can it gradually through time become perfect ? Or through time can the self dissolve itself ? That which is in its very nature the cause of ignorance, can it become enlightened ? Must it not cease to be before there can be light ? Is its cessation a matter of time, a horizontal process, or is enlightenment only possible when thought-feeling abandons this horizontal process of time and so

can think-feel vertically, directly ? Along this horizontal path of time, of postponement, of ignorance, truth is not ; it is to be found vertically at any point along the horizontal process if thought-feeling can step out of it, freeing itself from craving and time. This freedom is not dependent on time but on the intensity of awareness and the fullness of self-knowledge.

Must thought go through the stages of the family, the group, the nation, the inter-nation to come to the realization of human unity ? Is it not possible to think-feel directly the human unity, without going through these stages ? We are prevented, are we not, by our conditioning ? If we rationalize our conditioning and so accept it then we shall never realize human unity so shall have ceaseless wars and terrible disasters. We rationalize our conditioning because it is easier to accept what is, to be lazy, to be thoughtless than vigorously to examine it, to discover what is true. We are afraid to examine for it might reveal hidden fears, bring greater conflicts and suffering, force us to pursue actions that might bring uncertainty, insecurity, isolation and so on. So we accept our conditioning, inventing a theory of gradual growth towards ultimate human unity, and force all thought-feeling-action to conform to our gratifying theory.

Similarly do we not gratifyingly accept this theory of gradualism, of evolutionary growth toward perfection ? Do we not accept it because it soothes our anxious fear of death, of insecurity, of the unknown ? In accepting it conditioning takes place and we become slaves to wrong ideas, to false hopes. We must break through these conditionings not in time, not in the future, but in the ever present. In the present is the Eternal.

Only right thinking can free our thought-feeling from ignorance and sorrow ; right thinking is not the result of time but of becoming intensely aware in the present of all conditioning which prevents clarity and understanding.

The realization of that which is immortal, deathless, does not lie along the path of self-continuity, nor is it in its opposite. In the opposites there is conflict but not truth. Through self-awareness and in the clarity of self-knowledge there comes right thinking. The capacity to realize truth is with us. In cultivating right thinking which comes with self-knowledge, thought-feeling unfolds into the real, into the timeless.

I shall be told that I have not answered the question, that I have evaded it, gone round about it. What would you have me say—that there is or that there is not ? Is it not more important to know how to discover for yourself what is true than to be told

what is ? The one will be merely verbal and so of little significance while the other will bring true experience and so is of great importance. But if I assert merely that there is continuity or that there is not, such a statement will only strengthen belief and that is the very thing that stands in the way of the real. What is necessary is to go beyond our narrow beliefs and formulations, our cravings and hopes to experience that which is deathless and timeless.

Questioner : Will not the scientists save the world ?

Krishnamurti : What do we mean by the scientists ? Those who work in the laboratories and outside of them are human beings like us, with national and racial prejudices, greedy, ambitious, cruel. Will they save ? Are they saving the world ? Are they not using their technical knowledge to destroy more than to heal ? In their laboratories they may be seeking knowledge and understanding but are they not driven by the self, by competitive spirit, by passions like other human beings ?

One has to be on guard, alertly watchful of an organized group ; the more you are organized, controlled, shaped the more you are incapable of thinking wholly, completely. You are thinking then in part which brings calamity and misery. One has to be watchful of the professionals ; they have their vested interests, their narrow demands. One has to be on guard with the specialists along any line. Through the specialization of the part the whole is not understood. The more you rely on them and leave the deliverance of the world from misery and chaos to them the more confusion and catastrophes there will be. For who is to save you except yourself ? For the leader, the party, the system is created in your being and what you are, they are ; if you are ignorant and violent, competitive and acquisitive, they will represent what you are.

The scientists and the laymen are ourselves ; we think in part, rejecting the whole ; thoughtlessly we allow ourselves to be fashioned by lust, by ill will and ignorance. Through fear and dependence we allow ourselves to be regimented, oppressed. What can save us except our own capacity to free ourselves from those bondages which bring about conflict and misery ? None can re-educate us save ourselves and this re-education is an arduous task.

In ourselves is the whole, the beginning and the end. We find the book of self-knowledge difficult to read and being impatient and greedy for results we turn to the scientists, to the organized groups, to the professionals, to the leaders. So we are

never saved, none can deliver us, for deliverance from ignorance and sorrow comes through our own understanding. To re-educate ourselves is a strenuous task demanding constant awareness and great pliability, not opinion and dogma but understanding. To understand the world each one must understand himself, for he is the world ; out of self-knowledge comes right thinking. It is right thinking alone that will bring order, clarity and creative peace. To think-feel anew of the pain of existence each one must become aware so as to think out, feel out each thought-feeling and this is prevented if there is identification or judgment.

Questioner : I am not particularly interested in nationality nor in virtue. But I am greatly impressed by what you say about the uncreated. Will you please go into it a little more, though it is difficult.

Krishnamurti : You cannot pick and choose ; for nationality, virtue and the uncreated are interrelated. You may not accept what pleases and reject what is unpleasant ; the pleasant and the unpleasant, ritualism and sorrow, virtue and evil are inter-related ; to choose the one and reject the other is to be caught in the net of ignorance.

To think about the uncreated without the mind truly freeing itself from craving is to indulge in superstition and speculation. To experience the uncreated, the immeasurable, mind must cease to create. It must cease to be acquisitive, must free itself from ill will, from copy. Mind must cease to be the storehouse of accumulated memories. That which we worship is our creation and so it is not the real. The thinker and his thought must come to an end for the uncreated to be.

The uncreated can only be when the mind is capable of utter stillness. A mind that is riven, burning with craving, is never tranquil. There is no virtue if thought is not free from craving. When thought begins to free itself from craving there is right thinking. It is right thinking that will ultimately bring about clarity of perception. Surely there is a difference between that which is thinkable and that which is experienceable. Out of formulation, out of imagination, out of the known we experience, but few are capable of experiencing without symbols, without imagination, without formulations. Negative understanding frees the mind from copy, from the created. Our minds are filled with memories, with knowledge, with action and response, with relationship and things. There is no inward richness without pretention and desire and so there is no creative emptiness. A mind rich in activity, rich in possession, rich in memory is not aware of its own poverty. Such a mind is incapable of negative

comprehension ; such a mind is incapable of experiencing the un-created. Supreme wisdom is denied to it.

Questioner : Is not the practice of a regular discipline necessary ?

Krishnamurti : A dancer or a violinist practises many hours a day so as to keep his fingers supple, his muscles flexible. Now, do you keep your mind pliable, thoughtful, compassionate, by practising any particular system of discipline ? Or do you keep it alert, keen by constant awareness of thought-feeling ? To think, to feel is not to belong to any system. We cease to think if we think in terms of systems and because we think within systems our thought needs strengthening. A system will only produce a specialized form of thought but it is not thinking, is it ? Mere practice of a discipline to gain a result only strengthens thought to function in a groove and thereby limits it ; but if we become aware and realize that we are thinking in terms of systems, formulas and patterns then thought-feeling, in freeing itself from them, is beginning to become pliable, alert and keen. If we can think every thought through, go with it as far as we can, then we shall be capable of understanding and experiencing widely and deeply. This expansive and deep awareness brings its own discipline, a discipline not imposed outwardly or inwardly according to any system or pattern but the outcome of self-knowledge and therefore of right thinking and understanding. Such discipline is creative without forming habit and encouraging laziness.

If you become aware of every thought-feeling, however trivial, and think it out, feel it out as deeply and extensively as possible, thought then breaks down the limitations it has imposed upon itself. Thus there comes an understanding adjustment, a discipline far more effective and pliable than the imposed discipline of any pattern. Without awakening the highest intelligence through awareness practice of a discipline merely creates habit, thoughtlessness. Awareness itself through self-knowledge and right thinking brings its own discipline. Habit, thoughtlessness as a means to an end makes of the end into ignorance. Right means create right ends for the end exists in the means.

Questioner : How am I to still the mind in which it may be possible to realize something which will affect daily problems ? How am I also to retain the still mind ?

Krishnamurti : Just as a lake is calm when the breezes stop so when the mind has understood and thus transcended the conflicting problems it has created, great stillness comes into being. This tranquillity is not to be induced by will, by desire ; it is the outcome of the freedom from craving.

Most of our so-called meditation consists in stilling the mind by various methods which only further strengthens self-enclosing, exclusive concentration ; such narrowing concentration brings its own result but it is not extensional understanding, not the highest intelligence and wisdom which bring naturally, without compulsion, tranquillity. This understanding is to be awakened, cultivated through constant awareness of every thought-feeling-action, of every disturbance whether small or great. In understanding and so dissolving the conflicts and the disturbances which are in the conscious mind, in the external layer, and thus bringing clarity, it is able then to be passive and so understand the deeper, the inter-related layers of consciousness with their accumulations, impressions, memories. Thus through constant awareness the deep process of craving, the cause of self and so of conflict and pain, is observed and understood. Without self-knowledge and right thinking there is no meditation and without meditative awareness there is no self-knowledge.

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